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The Craft and Cruelty OF THE 1609/241 CHVRCHES ADVERSARIES:

Discovered in
A SERMON

Preached at St. Margarets in Westminster, before the
Honorable House of COMMONS Assem-
bled in Parliament: Novemb. 5. 1642.

By MATTHEW NEWCOMEN,
Minister of the Gospel at Dedham in Essex.

*Quid facit in Pectoris Christiano Luporum Feritas, Canum Rabies,
Sævitia, Bestiarum, Venenum Lethale Serpentum? Cyprian.*

*Cum sis Impii Crudelitas, Homicida, Inhumani, non amplius eritis
Christiani, Lucifer Calazit.*

Published by Order of the House of COMMONS.

L O N D O N :

Printed for Peter Cole, and are to be sold at his Shop at the signe of
the Glove and Lyon in Cornwall neer the Royall Exchange,
over against the Conduit. M. DC. XLIII.



Die Sabbathi, 5. Novemb. 1642..

SIR *William Massam* is appointed to return thanks to Mr. *Newcomen*, for his great pains taken in the Sermon he this Day preached at *St. Margarets*, at the intreaty of this House, and to desire him forthwith to print his Sermon, and to give a Copy thereof to the Committee for Religion, that when they shall have the liberty to sit, they may consider by it, how to prepare and provide for the extirpation of Popery; And it is further Ordered, that he shall have the usuall priviledge for printing his Sermon.

Hen. Elsynge, Cler. Parl. D. Com.



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To the
H O N O R A B L E,
 The House of C O M M O N S now assembled.
 I N
P A R L I A M E N T.

IF there be any History in all the Book of God that may
 parallell our times, sure it is this of Nehemiah.

*The People of Israell though delivered from their long
 and sorrowfull captivity in Babylon: yet long it was ere
 they could see Truth and Peace established in their Church
 and Common-wealth, the Temple of God reedified, the
 worship of God restored, the walls of the holy Citie
 repaired, the Lords Sabbaths sanctified, the Priests in
 their severall Orders and stations attending the service of
 their God: Long it was ere matters of Church and State
 attained unto a Beautifull Regularity, some reckoning a (a) Perle. Chr.
 100. other above 150. (b) some 200 yeers. Three onsets were Red. cap. An-
 no 2431.
 given to this great work: thrice did the Lord raise up and Secundus Ne-
 hemiah perfec-
 employ blessed and glorious instruments in it, before it arrived tus, Anno
 at it's perfection. The first was Zorobabell, Ezr. 1. The Mund. 3537.
 second was Ezra, (c) Ezr. 7. The third was Nehemiah, the Calvisius &
 Author of this Book, who according to the good hand of Helvicus, redit
 his God upon him, (e) with invincible courage and indefa- populi, 3418.
 tigable patience against the insolent scoffs, multiplyed con- Secund. Ne-
 spiracies (f) and terrifying reports of his enemies, (g) Anno 3575.
 against the treacheries of some of his owne Brethren and (b) Pembl.
 Nobles, and their base compliances with the publick Ad- (c) The Vul-
 versaries Geneva, make
 Ezra the wri-
 ter of this Sto-
 ry, but it is a
 mistake. Neh.
 1.1. See Pembl.
 e Neh. 4. 23.
 f Cap. 4. 8, 11.
 cap. 6. 2, 4.
 (g) Cap. 4. 11.
 12. cap. 6. 6, 9.*

The EPISTLE.

(h) Cap. 3. 5. *verſaries* (h) *againſt the murmurings of the People* (i),
 cap. 6. 10, 17. *with great expence of his eſtate* (k) *and hazard of his life,*
 (i) Cap. 4. 10. *(l) carried on this great work, and gave it a full and bleſſed*
 5. 1, 2, &c. *period, to the comfort of the Jewes and terror of their*
 (k) Ca. 5. 8, 14 *Enemies* (m).
 15, 16, 17, 18.
 (l) Cap. 4. 23.
 6. 2.

m Cap. 6. 16. *To paralell this, the people of England, though through
 the mercy of God they have bin in a gracious meaſure delive-
 red from the ſpirituell Captivity of Romiſh Babylon, which
 our fore-Fathers were intrahled in ſo long a time; yet now al-
 moſt a 100 years have paſſed over us, ſince that firſt delive-
 rance, and yet we ſee not that purity of Truth, that beau-
 ty of worſhip, that orderlineſſe of adminiſtrations, that
 ſtrength of diſcipline, as wals and bulwarks about this our
 Jeruſalem, which hath been the deſire, prayer, expectati-
 on of us and the ages that were before us.*

*God ſeemes to me to proceed by the ſame ſteps with us, that
 he did with the people of the Jewes, and hath made three viſi-
 ble and memorable onſets upon the Reformation and re-
 ſtauration of his Church among us. The firſt by that fa-
 mous Prince, the miracle and glory of his people and age,
 Edward the ſixt of ever bleſſed memory, whoſe beginnings
 though exceeding hopefull and promiſing, were ſoon ſtopt by
 a countermand, as it were from the God of Heaven, as Zo-
 robabells beginnings were by Letters from the King (!). Soon
 after the work was revived againe by his deare and gracious
 ſiſter Queen Elizabeth, in whoſe hands the Lord cauſed the
 worke to proſper to ſome further perfection, yet not unto that
 beauty and glory we hope our God intends to raiſe it to;
 therefore this 3d time hath God raiſed up Inſtruments for the
 advancing of this worke, even your ſelves, Honorable and
 Beloved: who, though you have met with the ſame oppoſitions
 in this great employment that worthy Nehemiah did: Ma-
 lignant ſcoffs, bloody conſpiracies, reports full of various
 terrors, deſertions of ſome of your Brethren, murmu-
 ring*

The EPISTLE.

rings of not a few of the People : yet in the midst of Armies and changes, of Oppositions and discouragements, have hitherto with unwearied patience and undauntable Resolutions, not without great expence of your estates and hazard of your lives, attended upon this worke now these two yeers. At the present to the great griefe of all loyall and honest hearts, we see you in the same posture that Nehemiah and his Assistants were, Cap. 4. 17. Every one with the one of his hands working, and with the other holding his weapon, a sad condition : yet go on, the worke of reforming the Church is Gods, he called you to it, he will maintain and defend you in it, he will give perfection to it, God is not as Man, that he should begin to build, and not be able to finish.

The fuitableness of this History to our times, invited my thoughts (upon Summons received to this service) to look into this Book, and see if there were not something that might fit the Day, and the fuitableness of that portion of Scripture, which is the Basis of this ensuing Discourse unto the Day, concluded my thoughts upon this Text. My desire and prayer was ; that I might speake something that might give glory to God for the manifold and great Deliverances he had wrought for us, and something that might give encouragement to your selves in the great things you are to worke for God. This latter part of my desire was intercepted by a feare of consuming too much of that time, which (though your Piety could willingly have bestowed upon the worke of Praise-offering) yet the extream necessities of State could hardly spare. This made me silence, much of what I had prepared to speake ; both in the Explicatory and Applicatory parts of the Sermon : which yet (seeing it is your pleasures to command what you heard to the Presse) waits now with the rest upon you. I dare not think there is any thing, either in the one or in the other, that can addc unto your light : if any thing spoken or written may excite or encrease

The EPISTLE.

crease your heart, I shall enjoy much of the end I propounded in this Service. I dare not undertake to direct in any thing, if in any thing, I may erect your spirits in times so full of distempers, with a Christian and holy dedignation of all oppositions to carry on the great businesses of the Lord Jesus in establishing Religion, Reforming the Church, rooting out Popery, I have enough; if I faile of this, it is the sin of my infirmity, not my intention.

Luther in sad tumultuous times was wont to say to his Brethren and those about him, Come let us sing the 46 Psalm. Me thinks you (Right Honorable) in these sad conflicting times may say one to another, Come let us read the Book of Nehemiah; there you may read experiences, encouragements, quicknings, directions, presidents; to spread all them before you is not the worke of an Epistle: nor is it needfull, having been fully and excellently offered to your view in a Fast Sermon. Only this, as you have made the same preparations to this service you are now upon, which Nehemiah did, addressing your selves thereunto by Fasting and Prayer: and have met the same varieties of oppositions and discouragements, so persisting in the same pathes of Zeale for God, compassion to his Church, dependance on his power, adherence to his cause, constancy in his service; Doubt not but the same mercifull hand of his and your God (after your Nehemiah like conflicts) shall crown your faithfulnessse with Nehemiah's successes; which were so glorious, that when all their enemies heard thereof, and all the Heathen round about, they were much cast down in their own eyes; for they perceived that the worke was wrought of God. And they that are of you shall build the old wast places, shall raise up the foundations of many Generations: and yee shall be called the repairers of the breaches, the restorers of paths to dwell in, which hath been, and is the Prayer of

The least and unworthiest of your and the Churches servants,

MATH: NEVVCOMEN.



Dr. Gouge his
Sermon.

Nehem. 1.

Nehem. 6. 16.

Ila. 58. 12.

A Sermon preached to the Honorable
House of COMMONS now assembled in
Parliament; Novemb. 5. 1642.

NEHEM. 4. II. *And our adversaries said, They shall not know nor see, till we come in the midst among them, and slay them, and cause the work to cease.*



This chapter gives you a view of the various discouragements, which that gracious man *Nehemiah* met in that glorious worke of repaying *Jerusalem*, and restoring the lapsed State of Church and Commonwealth. Discouragements you shall behold in this chapter, breaking in upon him like waves of the Sea

The Introduction.

while he stands as a rock unbroken, unshaken in the midst of all. Like *Iob's* Messengers, before the first be dispatched, there appears a second before that can be answered, a third like *Ezekiel's* prophesie, mischeife upon mischeife and rumour upon rumour.

Ezek. 7.

In the first verse, you have the adversaries rage, *When Sanballat heard that we built the wall, he was wroth, and tooke great indignation.* In the second you have this rage venting it selfe in foame, in scoffs, and sarcasmes cast upon *Nehemiah* his brethren; and their undertaking, *What do those feeble Jewes? Will they fortifie themselves? Will they sacrifice? Will they make an end in a day, &c.* And *Tobias* said, *even that which they build, if a fox go up, he shall breake downe their stone wall.*

But this is the coolest of their rage, the heat of it reaches unto blood, so you find verse 7. and 8. *When Sanballat and Tobias, and the Arabians, &c. heard that the walle of Jerusalem were made up, they conspired all of them together to come to fight against Jerusalem and to hinder it; Withall the people at the same time begin to murmur, verse the tenth: And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall.* And this (as it is probable) gives incouragement to the adversaries to antidate their triumph and glory, as if the Jewes had been their conquest, their prey already. *And our adversaries said, &c.*

Division of the Text.

In which words you may please to observe: First, a strong combination

nation against the Church of God, And our adversaries said. Secondly, a Wicked designe they were combined in, To cause the Worke to cease, this is first in their thoughts, though last in their words. Thirdly, a bloody meanes propounded, and agreed on for the accomplishing of that design; and that is slaughter: *Slay them, and cause the Worke to cease.* Lastly, a subtile way projected for the effecting of that slaughter; *We will come upon them secretly, and suddenly, they shall neither know, nor see, till we are in the midst of them, and slay them, and cause the Worke to cease.* I intend not to prosecute the particulars of the text, but to give you the sum of the whole in one observation. The great designe of the enemies of the Church, is by craft or cruelty, or both, to hinder any Worke that tends to the establishment, or promoting of the Churches good.

The Doctrine.

All the visible enemies of the Church of God, are but the Emissaries of Saten his agents: and therefore they observe his [a] methods his rules of art in their attempts upon the Church. Now as Satan himselfe, sometimes opposes the Church by force, and then he is [b] a piercing Serpent, and sometimes circumvents the Church by craft and then he is a crooked serpent, *vel rectus venit, vel tortuosus, vel lenem agit et sevit, vel draconem agit & fallit.* So do his auxilliaries those that fight under his colors against the Churches peace & good craft and cruelty are their chiefe engines of mischief: and not one but both they use, that as the scripture speaks of those birds of prey and desolation, *none of them shall want their mate.* And as some write of the Asp, he never wanders alone without his companion with him so the craft of the enemies of the Church, is never but accompanied with cruelty, and their cruelty seldome without craft, and both bend to hinder any work that tends to the establishment and promoting of the Churches good.

(a) ephes. 6. 11
Nego: rds me-
doras re di-
albu.

(b) Isa. 27. 16.
His allegoricis
appellationi-
bus figuratur
sublimitas o-
mnis tam spi-
ritualis quam
corporalis,
quæ adversus
deum se extol-
leret vi fraude
vel utroque si-
mul. Imit. ad
locum.

Isa. 34. 16.
Proved by ex-
emplification.

Dan. 7. 5.

To give you ocular proof of the cruelties whereby the enemies of the Church have from time to time indeavoured to cause the Worke to cease, would be the businessse, not of a sermon, but of a volume, and yet easily done, had we but time, because their cruelty ever appeares in its owne likeness, in the shape of one of those beasts that David saw in his vision, *had three ribs in the mouth of it, and they said unto it, arise, devoure much flesh.* You may trace the monster foot by foot from Abel unto this present in steps of blood. The persecutions of the Jewish Church under Pharoah. Nebuchadnezar, Antiochus, and of the Christian Church under the Heathen, and after them the Arran Emperors and Bishops since them under Antichrist, on the one side



and the *Turke* on the other, are so known, I need not mention them; but this they all declare, that the *indeavours of the adversaries*, have alwayes bin by *cruelty to cause the work to cease*. And indeed if we consider those floods and seas of blood, which in the successive persecutions of the Church have been exhausted, we may wonder the Church is not quite extinct, save onely the blood of Martyres, *extra venas*, is not *crur*, but *semen*, and by the irradiation of the sun of righteousness, becomes miraculously fruitfull to the producing of a new succession of Saints.

But to trace the adversaries of the Church in their craft, *hic labor, hoc opus*: they are *serpentina soboles* the seed of the serpent; and as the way of a serpent upon a rock is unknowable, so are their wayes of undermining the Church: yet as farre as either in history or scripture I may, I shall trace them, and give you a briefe veiw of the severall arts and crafts, whereby the *adversaries* of the Church have sought to hinder the proceedings, and *cause the worke to cease*.

The first design that ever was against the Church, of which we reade in scripture, is that of Pharaoh and his Councillors, *Exod.* the first; *Come let us deal wisely with them*; and what is the result of this consultation? not to deny them presently the liberty of their Religion, nor take away their lives, but by burdening and oppressing them in their liberties and estates, to break their hearts and imbase their spirits, that they should have no heart to minde Religion or any thing, because of their great anguish and affliction: a designe that hath bin practised against the Church of God many a time. Thus the *Persian* Tyrant thought to have subdued the spirit of *Hormisdas* that noble christian. He would not kill him, but enthrall him: Turn him out of his possessions, throw him from his honour, give his wealth, dignity, wife, to the basest of his slaves; Turne him naked out of dores to keepe Mules in the Wildernesse, by this meanes thinking to choke and smother that holy fire God had enkindled in his heart.

And this is the art of the great *Turke* at this day, though he pretend to let the christians in *Greece* and those countries under him enjoy their lives and their Religion, yet so heavy is his yoke upon them, that they have little joy of their lives, and for the most part as little care of their religion, scarce any thing more then the name of *Christ* generally to be found among them.

The second art whereby the adversaries of the Church have sought to prejudice it, hath beene by procuring matches, and mixtures

Secondly, of the craft of the adversaries, which are severall.
Prov. 30. 19.

First.

Second.

tures of some of the members of the Church and some their owne that were Idolaters. This was the art of *Balaam*, when he saw he could no otherwise fasten a curse upon the *Israel* of God, he gave the *King of Moab* counsell to ensnare the men of *Israel* with the daughters of *Moab*, whereby they were drawn, not onely to corporall, but to spirituall adultery. The history of this, you have *Num.* 25. 1, 2, 3. *The people began to commit Whoredom with the daughters of Moab, and the people did eat of their sacrifices, and bowed downe to their Gods, and Israel joyned himselfe to Baal-Peor.* And that this was the plot of *Balaam* is cleare, *Numbers* 31. 16. *These caused the children of Israel through the counsell of Balaam, to commit trespassse against the Lord; it was Balaams counsell this, and wicked counsell it was.* This mixing with unbelievers, hath bin ever looked upon as a thing of dangerous consequence to the Church of God; which is the reason that *Nehemiah* was in such a heat of indignation against the people for this thing. *Neh.* 13. 25, 26 ver. *I contended with them, and cursed them, and smote certaine of them, and plucked off their haire, and made them swear by God, saying, you shall not give your daughters to their Sonnes, nor take their daughters unto your sonnes; did nor Salomon King of Israel sin by these things? yet among many Nations there was no King like him who was beloved of his God; Nevertheless, even him did outlandish Women cause to sin.*

Great dangers the Church of God is exposed unto by this design. First, of being corrupt by this meanes, and drawne from the true Religion, which is the very reason why God forbade marriages in the old law, *Deut.* 7. 4. *For they will turne away their sonnes from following me, that they may serve other Gods; so will the anger of the Lord be kindled against you, and destroy thee suddainly.* And sad experience of this sad effect and consequent of marrying with Idolaters, & those that are enemies to the Church, the Church of God hath had, not only in *Salomon*, whose heart his idolatrous wives turned away from God, and so captivated, that he did publicly tolerate their idolatrous worship, *1 Kings* 11. 4. *When Salomon was old, his wives turned away his heart after other Gods; and ver. 7. Then did Salomon build an high place for Chemosh the abomination of Moab, and for Moloch the abomination of Ammon: and likewise did he for all his strange Wives and sacrificed to their Gods.* Not onely in *Jehoram* the son of *Jehosaphat*, the reason of whose defection from the practice of his father, and the principles of his education unto Idolatry is rendered by the holy ghost this, *For the daughter of Ahab was his*

Wife, 2 King. 8. 18. nor onely in other of the Kings of Israel and Judah but even in christian Kings and Princes, when they have matched though not with Pagans and heathens, but with such as have professed the christian Religion, onely not in purity: *Valens* the Emperor was at first a true Orthodox professor, but being married to an Arrian Lady she soone insnared him with her flatteries and captivated him to the same heresie with her selfe; and he proved a most bloody persecutor of the true Orthodox Church.

Or secondly, If there be such establishment of heart in the truth that the unbeliever dares not attempt to draw the believing yoke-fellow from the true Religion, or attempts it but in vaine. This inconvenience yet follows thereupon, that the unbeliever will as much as they can, *vis & modis*, promote the false religiō, & subvert the true. Theod. 4. 11.

The Church of God had experience of this in *Justinian* the Emperor, whose wife *Theodora* addicted to the heresie of *Eutyches*, did not lesse foster, encourage promote and reward the teachers & maintainers of that heresie then the Emperor did the true orthodox professors; yea prevailed so farr with her husband, as to make *Severus*, a chiefe leader of the *Eutychian* faction Bishop of *Constantinople*. Evagr. 4. 20.

Thirdly, By this meanes not onely the present age, but posterity is indammaged. For put case the unbelieving party doth survive, there is danger least the children (specially if yong) should by the authority of an Idolatrous father, or the preservation of an Idolatrous mother to be drawn away from the true Religion. An instance of this we have in *Valentinian* the yonger, whose father dying and leaving him in the tutelage of *Justina* his mother who was an Arrian (though all the time of her husbands life she had concealed it, knowing her husbands zeale for the orthodox Religion) she taking the advantage of her husbands death, and the tender and flexible age of her son to advance the Arrian faction easily corrupted him, that he was scarce warme in his throne but he falls a persecuting the true Religion. These and many other inconveniences have bin observed to attend such kind of mixtures between the Church and their adversaries, which the adversaries are not ignorant of, and that is the reason sometimes they are so willing to offer their daughters in marriage to the members of the Church, but it is onely as Saul gave *Michal* unto David that she might be a snare unto him. 1 Sam. 18. 12.

The third art whereby the adversaries of the Church have endeavoured the ruin & overthrow of religion, is by covering their intent to alter religion with a pretence of publick emolument, so *Jeroboam*

to cover his Idolatrous projects, pretends the peoples ease, *It is too much for you to go up to Jerusalem*, 1 King. 12. 28. a great journey, a great charge, you may serve God better cheape at *Dan* and *Bethell*; as if he meant not to alter Religion, but only to let them have it with more ease and better accommodation. Like that of some of late times: *For people to hear two Sermons a day, it is too much*, or a well heard and remembered is enough: *For young folke to be kept from sports on the Lords Day, it is too much. It is too much for you to go up to worship at Jerusalem.* The like pretence was sometimes used to *Theodosius*, justly called *Great*, who having abolished in *Egypt* their Heathenish sacrifices, and forbid their Idolatrous worship, upon pain of confiscation & death; the people fearing the omission of their accustomed superstitions, would make the River *Nilus* (whom they honoured as a God) keep in his streames, and not water their land as in former yeers, began to mutinie, and things tended to sedition: whereupon the President of the Countrey, wrote to the Emperour, beseeching him for once to please the people, by conniving at their Idolatry. To whom he answered; *It is better to continue faithfull and constant unto God, then to preferre the overflowing of Nilus, and the fruitfullnesse of the earth before piety and godlinesse.* Nay I had rather *Nilus* should never flow, then to have it raised by sacrifices and incantments. A brave resolution, and becomming a true Christian Prince. Let people be pleased or displeased, come losse, come gaine, let truth and godlinesse be maintained.

A fourth fraud or art whereby they endeavour to supplant the Church is, By counterfeiting a friendly compliance with the Church of God, as if they meant to help and farther the businesse thereof when in truth, they intend nothing but to overthrow and hinder all. So the *Adversaries*, *Efrs* 4. When the people of God were about rebuilding the Temple, the *Adversaries* came and offered to joyne with them, *vers* the second. *Let us build with you, for we seek your God as you do.* When they intended nothing more then to betray them. This was the great art of the *Adversaries* in the *Apostles* daies when many false brethren joynd themselves to the Church, meerly to spy out their liberty: and many false *Apostles* that seemed to preach *Christ* with abundance of zeal and forwardnesse, but it was only that they might withdraw Disciples from the true Doctrine and *Apostles* of the Lord *Iesus*, and fill the Church with rents and schismes as they did the Church of *Corinth*. Thus the *Arrians* would often counterfeit themselves *Orthodox* men, and mingle themselves with

Orthodox

ὁ δὲ θεὸς διὰ
μεῖναι πιστὸν ἵ
τα Νίλος ναιμα-
τα. καὶ τὴν ἐν-
ταύτῃ ἐνέπλεον
πρεσβυτέρων τῶν
ἐκκλησιῶν. 507.
7. 20.

Galatians 2.

Orthodox professors, that they might with lesse suspicion, spread the
 poyson of their errors. That good Prince *Constantine the Great*, was
 much abused by that Generation in this kinde, his great admirer *Eu-*
sebius, confesseth he retained neer him. *Mouduos τὸ κρηττον ἐμμε-*
σως ἡγουατο τῶν ἁγίων τῶν οὐρανῶν. Sceleratos Nebulones qui simulaverunt Re-
ligionem Christianam. Specially one notorious one, who had been
 Chaplin to the Emperours sister, and by her dying, was commen-
 ded to the Emperour, and received into his Family, and though all
 the time of *Constantine the great*, he kept his poyson hid; yet no soo-
 ner was he dead, but he began to play his prancks. First inveigling
 the chief Gentlemen of the Emperours bed chamber, then some of
 the rest, after these the *Empresse*, and soon after the *Emperour* him-
 selfe; winning them all to the *Arrian heresy*: who, if in *Constantines*
 time he had not complied with the *Orthodox* party, he had never
 had the access to *Constantine*, and so never this opportunity of
 spreading that *heresie*. This is a trick not unusual with *Rome*, I have
 heard th^t the *Jesuits* have a practise of running over to the *Luthe-*
ran Church, pretending to be converts, and to build with them, but
 it is only to keep up that bitter contention that is between the *Cal-*
vanists and the *Lutherans*, the virulency whereof, is much fomented
 by these renegado *Jesuits*.

The 5 way is, To ingratiate themselves to *Kings and Princes*, with
 much officiousnesse and pretended care of their profit and honour,
 that so being potent with the *Potentates* of the earth, they may have
 the power to do the Church a mischief. So the Adversaries of the
Jews pretended, that in duty and conscience they could do no lesse
 then complain of the *Jews* to King *Artaxerxes*, Ez. 4. 14. Now be-
 cause we have maintenance from the Kings palace, and it was no meet
 for us to see the King dishonored, we have sent and certified the King.
 Wretches that cared no more for the Kings honor then a straw, only
 pretend this, that they might the more easily draw out the K. power
 for the suppressing of the Church: So *Haman*, Esth. 3. 8. seemed to
 minde only the K. profit, when his mind is only set upon the *Jews* de-
 struction. It is not for the K. profit to suffer them. So the *Jews* them-
 selves in prosecuting and murdering the *L. Christ*, pretend nothing
 but loyalty and respect to *Cæsar*, we have no K. but *Cæsar*. And if thou
 let this man go thou are not *Cæsar*s friend. So that *Arrian Priest*, of
 whom I was even now speaking that corrupted *Constantius* the son
 of the great *Constantine*, insinuated himself first into the favour of
 that young Prince by his officiousnesse, in carrying his *Fathers* Will to 3. 1.

Euseb. de vita
Constant. 4. 54.

I finde a pas-
 sage in *Fran-*
trius, that may
 give some cre-
 dit unto this.
Oracula Sacra,
 129. p. 842.

*Εὐχάρστη-
 σιν οὐκ ἔστι
 τι τῆς πολιτείας
 αὐτῶν διακονή-
 σαι.* 507.

him, and the advantage that he made of his favour was to corrupt and poison him. It hath alwayes bin observed, that the greatest hereticks have bin the greatest Courtiers, The *Arrians* in their age, and of them the *Jesuits* learned it; and of the *Jesuits* the *Arminians*. All of them have made it their *master-piece*, to insinuate themselves into the favour of *Princes*, & then make bold with their power, for the oppressing of the truth.

A sixth stratagem of theirs is, to charge the truth and Professors of it with false accusations, thereby to render them odious, either to Princes or people. So the Gospel of Christ was called *heresie*: *Paul* a pestilent fellow and a mover of sedition. So *Ez. 4*. The King is told if the *Jews* rebuild the wall, they will pay no trole nor tribute. So the *Primitive Christians*, had horrible unnameable crimes laid to their charges. Thus the *Arrians* charged *Athanasius* with adultery, murder, witch-craft. Thus the *Jews* of *Persia* in the time of *Sapores*, accused *Simeon* Bishop of *Silencia*, *ὡς εἶλον ὅτι τοῦ σέβαστος τοῦ Καίσαρος καὶ τοῦ Περσῶν ἀπὸ τῆς ἡλικίας αὐτοῦ*, as a friend of the Roman Emperors; and one that gave intelligence to them of the Persian affairs, which was the occasion, not onely of the death of *Simeon*, but of a generall persecution against the whole Church. Thus deal the *Jesuits* with the Protestants. And thus the Adversaries of the power of godlinesse; charge it with Heresie, Faction, Rebellion, and all that will make it odious, either to Prince or people.

The seventh way is, By procuring and enacting *Laws*; whereby they may either ensnare the consciences, or the lives of the people of God unawares. Such as that was, *Dan. 6. 7*. when they come and tell the King, All the Presidents of the Kingdom; the Governours and Princes, Councillors & Captains, have consulted together to establish a royall statute; That whosoever shall ask any Petition of God or man, save of thee O King, for thirty dayes; shall be cast into the Lyons den. *Darius* was newly ascended upon the Throne, and his Princes seemed to have studied nothing, but the increasing of his power and might, they pretend it will much add to his magnificence, and strike a greater awe into the hearts of his new conquered Subjects, if such a Law as this be made. Now when all the Presidents, and Councillours, and Governours shall commend a thing to the King, as the unanimous result of all their counsels; and desire such a Law to be made for the Kings Majesty and Honour, it is easily obtained, though their designe was by this Law to ensnare the people of God, either to wound their consciences, by making them sin, in neglecting that duty of worship they

Sozom. 2. 24.
Theod. 1. 30.
Socrat. 2. 21.
Athan. ep. ad
Solit. vitam
agines.
Sozom. 2. 8.

Willems Pillars
of Papistry.
Ger. Con.
Cath. l. 1. p. 2.
cap. 19.

they owed to God, or else to cut off their lives in the pursuance of that worship. The King could not finde this out, nor it may be most of the common sort of the Jews; but *Daniel* did, and resolved rather to transgresse the *Laws of the King*, then the *Law of God*, rather to be cast into the den of *Lyons*, then to carry about a *Lyons* in his bosome, even an *irraged conscience*. So *Julian* that subtil enemy of the Church of God, insnared the poor Christians unawares, for calling his Souldiers to appear before him, that they might receive their pay, he caused an Altar with fire upon it to be set by, and a Table of Incense, and commanded every Souldier, as he came to receive his money, to cast some Incense into the fire upon the Altar, which some of his *Christian* Souldiers understanding to be an *implicite* and *interpretative* Idolatry, refused to do, and would rather lose their pay: others not knowing the depth and mystery of this iniquity, suspecting no hurt, did it, and so defiled their consciences; which filled them afterwards with such extreme grief & horror, whē they came to the knowledge of it, as they did offer to expiate their sin with blood. Had *Darius* known that the intent of his Princes, in that which they called their Royall Law, had bin to intrap the life of *Daniel*, he would never have signed it. Had the *Christians* known, that the intent of *Julian*, in commanding thē to sprinkle some Incense upon the burning Altar, had bin to make thē deny the Faith, they would never have done it. But this is the craft of the adversaries, to procure and enact Laws, that may look one way, & strike another, that seem to be for majesty, honour, or decency; but are indeed for the insnaring & supplanting the Church of God.

Another way is, By secret conspiracies, and treacherous combinations against the Church, to undermine and ruine it. So here *Neb.* 4. 7, 8. The *Arabians* and the *Ammonites* and the *Assidodites*, conspire all of them together, to come and fight against *Ierusalem*. So *Psal.* 83. 3. They take crafty counsell against thy people, and conspire against thy hidden ones; they have consulted together with one consent, they are confederate against thee: *Gebal* and *Ammon* and *Amalek*, &c. So *Acts* 23. 12, 13. Certain of the *Iews* band'd themselves together, and bound themselves under a curse, saying, that they would neither eat nor drinke, till they had killed *Paul*. Such was the stratagem of our Adversaries, the deliverance from which, we celebrate this day, a conspiracie of men, that had bound themselves by a curse to destroy us, and had not onely said, but sworn. We will come upon them, and they shall neither know nor see, till we are in the midst of them and slay them, and cause the work to cease. Their designe was by craft.

and.

Theod. 3. 15, 16

The Doctrine
proved by
Reason.

1. Drawn from
the Adversaries

1. Hatred of
the Church.

(a) Immortale
odium & nun-

quam sanabile bellum.

quod Numina vicinorum.

ipse colit. Juve. Sat. 15.

turna. Druf. Apotheg.

And truth is, in reason we can looke for no other; if we consider the innate disposition of the enemies of the Church.

First in regard of that implacable hatred the adversaries bear unto the Church. It is a true saying, *Odis Religionū sunt acerbissima* (a) ha-

tred grounded in indifferencies of religion, are the most bitter and uncapable of Reconciliation. And it is a true observation of

some (b) that the nearer any are unto a conjunction in matters of Re-

ligion, and yet some difference retained, the deeper is the hatred; as

he observes a Jew hates a Christian worse then he doth a Pagan or a

Turke; a Papist hates a Protestant worse then he doth a Jew; and a

Formalist hates a Puritan worse then he doth a Papist. No such ha-

tred under heaven (saith he) as that between a Formalist and a Pu-

ritan. Now truth being one, the true religion one, and this the possessi-

on and profession of the true Church, this inrageth all the world a-

gainst it, Pagans, Jews, Turkes, Papists, Formalists; that as they every

one Idolize their owne religion and opinion, and seeke to suppress

each other, so they all combine to suppress the true religion, to keep

that from flourishing, from shining forth in it's originall beauty and

glory.

And then secondly they are full of craft; the seed of the Serpent,

for so God calls them, Gen. 3. 15. thereby letting us know, that as the

Serpent was more subtil then any beast of the field, Genes. 3. 1. So the

Adversaries of the Church are more subtil then all the men of the

world; whereas the Church of God, they are the seed of Iacob, Psal.

22. 27. * He was a plaine man, sine fraude & fuco and so are his seed,

Prudentiam habent, fraudulentiam horrent, but their adversaries they

are full of (a) craft, therefore sometimes in scripture cald foxes (b),

3. And as full of cruelty as craft, therefore in scripture proclaim-

ed bloody as well as (c) deceitfull men. And in that respect compa-

red to (d) Lyons, Bulls, Doggs, Unicorns, (e) Wolves: the Churches e-

nemies are men of cruell bloody dispositions, such as was Francis the

first of France, whose rage against the truth of God, and the Refor-

mation in Luthers time, was so bloody, that he did in a solemne as-

sembly protest, If he knew any part of his body infected with that con-

tagion (of Lutheranism) he would presently teare it from him, that

it might spread no further.

2. Craft.

* Gen. 25. 27.

(a) Psal. 83. 3.

Iob 15. 35.

Psal. 10. 7.

Psal. 119. 110.

(b) Cant. 2. 15

Luke 13. 12.

3. Cruelty.

(c) Pla. 55. 23

(d) Pla. 22. 12,

13, 15, 21.

(e) Mat. 10. 16

Acts 10. 19.

Si quā sui cor-

peris parte istā

contagione sci-

ret infectā re-

vulsurū illico

ne longius sei-

peret. Sleg.

comp. lib. 9.

Or that *Germain Count Felix of Wartenburge*, who he said hoped ere he dyed, to ride up to the spurs in the blood of the Lutherans. These are the dispositions of them all, * for as *face answers face in water*, so the heart of man to the heart of man. Now looke upon the Adversaries of the Church thus, as full of innate craft, cruelty, malignity against the Church of God and the true religion, and what can you expect, but that they should by all decentfull, bloody wayes, hinder and oppose any worke that tends to the establishment and promoting of the Churches good.

among the rest, Count Felix of Wartenburg, a great Warriour, and that had been in place of command under Maximilian the Emperour, said he hoped ere he dyed, to ride up to the spurs in the blood of the Lutherans; but being smitten by God, that very night he fell a bleeding in that violent manner, that his blood choaked him and he dyed. Flac. Illyr. So let all thine enemies perish, O Lord, and give them blood to drink, for they are worthy. * Prov. 27. 29.

But if you adde to this, the mighty power that Satan hath in the hearts of the Churches enemies, to every one of whom it may be applied, which Peter said to *Ananias*, *Satan hath filled thy heart*, yea Satan hath not onely filled them, but as the holy Ghost in one word tels us, is continually active and mighty in them. And againe tels us, they are as spontaneously subject to his power and motions. That *native malignity, craft, cruelty*, that is inherent in the Churches Adversaries is principle enough to carry them on in designs against the Churches good, though Satan should never incite them; and that power and energy of Satan in them, is enough to carry them in that way, though there was no such *naturall disposition*. But when both meet, a strong propension of nature in themselves, and a mighty energeticall power of Satan over them, needs must they with most impetuous violence be carried by any craft or cruelty, no matter what or how to hinder all that tends to the Churches good. They having an activity of their own that way, and Satan who is mighty in them, acting them that way too.

True it is, God could restrain the rage of his Churches Adversaries, bind down the malignity of their natures (though he leave it in them) with a band of brasse and iron, as the stump of the tree in *Nebuchadnezzars* vision, and retund the Devills own malice. But it pleaseth the wisdom of God to give scope thus to the malice of Satan and his instruments, and that both, in reference to his people, and to himself.

To his people. First, for their tryall, the reason the Apostle gives, why the Lord permits heresies in his Church, may let us see why the

A memorable thing fell out, An 1530. Divers Noblemen being at Supper together, & threatening horrible things against the Professors of our Religion.

2. Reason drawn from the power of Satan in the hearts of the Adversaries. aphef. 2. 2. τὸ πνεῦμα τὸ ἐν τοῖς ἀντιθέταις. Joh. 6. 44.

3. Reason from Gods permitting this.

1. For his peoples Tryall.

Lord

(a) *Ve qui probati sunt & haereticos fermento se non infecerunt manifesti fiant in Nobis Proficiant in cognitione, eluceant in confessione, ostenduntque fidem suam, constantiam, veritatem opera, ut glorificetur Pater noster qui in coelis est.* (b) *Cum ecclesia pace & concordia fruitur, nec afflictione extrinsecus aut dissensione intrinsecus laborat, qui Christi sunt non agnoscantur vixque seiplos invicem dignoscunt quia prosperitatis tempore facile est Deo servire.* Camer in Ioh. 6. (c) *Ioseph. Antiq. lib. 11. cap. 8.*

2 For his peoples exercise.

* Siner da est Carthago ut ejus metu disciplina à majoribus tradita jam Laba, cens restituarur. Appian de bel- lis punicis.

3 For the further illustration of his own Glory.

And not onely that his people may betryed, but also exercised in wisdom, faith, patience, courage. When there was deliberation at Rome about the demolishing of Carthage *, let it stand faith Scipio, least the people of Rome should want an occasion or object whereon to exercise their valour. God could soon annihilate his Churches enemies; but let them live faith God, let them do their worst, they shall but be for the exercise of my peoples wisdom, faith, zeale, constancy, courage and whole panoplie of grace.

And yet God hath a further end in permitting this, then his peoples exercise and tryall, and that is, *The illustration of his own glory, by the crafty and cruell attempts of the Churches enemies, that the glory of his wisdom and power in the preservation and prosperity of his Church might be the more illustrious.* Archimedes had never been so famous, if the City where he dwelt had not been so long, so violently besieged, and a long time preserved onely by his means. If the Church of God, the city of the habitation of his holinesse, should not often be surrounded with enemies, besieged with difficulties and oppositions, the wisdom and power of God, in preserving and prospering his Church, would never be so glorious, therefore the Lord suffers the Adversaries of his Church to designe and indeavour by craft or cruelty, or both, to hinder any work that tends to the Churches good, gives them leave to plot and conspire against his Church and lets them say, *They shall not know nor see, till we are in the midst of them, &c.*

And now, if ever Text were *verbum dici*, as the vulgar Latine reads

reads it; or *verbum super rotas*, as some others: Surely this truth, this Text is such. Every word of this text is a Wheele of that triumphant chariot, in which our Church and State this day glories over a design of our adversaries against us, fraught with all the subtilty and cruelty that hell it selfe was able to infuse into it, *This day thirty seven years, was this scripture fulfilled in England.*

The Doctrine applied, 1. By way of Commemoration. Prov. 25. 11. *דבר דבר ירחיק מרע* Mercer.

This day thirty seven yeares, the King then sitting upon the Throne, had summoned the Peeres and Commons of this Kingdom so an Assembly of Parliament. The intent of that meeting (as was hoped by Gods people, and feared by their enemies) was to surround Jerusalem, and the Temple, with walls and bulwarkes, to secure the Church, the true Religion and worship of God, with needfull, healthfull Lawes: this was the worke intended. Wherefore should a PARLIAMENT meet, but for the worke? and our Adversaries said, *they shall not know, neither see till wee are in the midst of them and slay them, and cause the worke to cease.*

Our Adversaries: Who are they? consider and then judge. *Who are they that (when time was) filled their loathsome Prisons with the bodies of our forefathers? made our land drinke with the blood of Martyrs? in the space of lesse then 4. yeares sacrificed the lives * of 800. Innocents unto their Idols? and ever since God hath put a stop to those bloody outrages, have travelled with nothing but Englands destruction now these fourscore yeers? Who are they that have made so many desperate stabs at the breasts of our Princes? so many deadly blows at the heart of the State? given life and vigour to so many insurrections and rebellions in the bowells of the Kingdom? Are they not the Papists? It is easie then to point out these adversaries. The Papists, they are our adversaries, so they have been, so they are so they will be, as long as Christ is ours, his Gospell ours, the reformed Religion ours. Sooner shal a man find honey and balme in the nest of *Aspes*, and the *Dennes* of *Dragons* then we true friendship and Peace with Papist. Sooner shall east and west meete and kisse, the *Arke* and *Dagon*, *Jerusalem* and *Babilon*, *Christ* and *Belial* cease to be Adverse, then they cease to be our Adversaries. These were, these are our Adversaries.*

And our Adversaries said, These our Adversaries had had many a saying to us, they had said in eighty eight, (a) *Come and let us cut them off from being a Nation, that the name of England may be no more in remembrance.* They had said as *Moab*, (b) *Up Rome, to the spoil,* presuming

And our Adversaries.

* Balthaz. Hol. in Chron. & Osiand. Cen. 16. Histor. Eccl. An. 1555.

Said.

(a) Psal. 83. 4. (b) 2 Kin. 3. 24

(c) Parsons
anfw. to the li-
bell of Eng.
luft. p. 176.
185.

(d) Cujus se-
pulchrum ve-
lut totius Re-
gni voraginem
et naufragium,
tquam sub
oculis contem-
plamini: In-
gentes moles
tempestatum
& conturbati-
onum, cruen-
torum imbrum
conglomeratas
nubes vestris
impendere cer-
vicibus despi-
cietis. Vindi-
quaque Anglia
in pradam ex-
petitur & ex-
pectatur. West.
de triplici ho-
minis officio:
in perorac ad
Academ.

Iſa. 44. 25.

Exod. 12.

presuming that the victory was theirs before the fight. And when that *Saying* was disappointed, yet they said there was a day a coming which should pay for all, that was the day of *Queen Elizabeths* death, concerning which their *Balaams* prophesied, (c) *That by the un-*

certainly of the next heir, the kingdom was in a desperate case, in the greatest misery that ever it was, since or before the Conquest, and far worse then any Country in Christendom (d); *That clouds of blood hung over England, which waited but her dissolution for their dissolving, that upon her death England would be a common prey, and her tomb would be Englands grave.* This our *Adversaries* said then, and from these sayings issued all that prodigious variety of murderous complotments against the sacred person of that ever honoured *Queen*, the miracle of her sex, the glory of her age, the astonishment of the world: But the silver line of her precious life being hid in the hollow of Gods hand from all their desperate assassines, she full of years, and more full of honour, went to the grave in peace: and God who frustrates the tokens of the Lyars, and makes Diviners mad, contrary to the hopes and confidences of our *Adversaries*, brought in a peacefull King, and established his Throne in peace.

What say our *Adversaries* now? Are they not so ashamed and confounded in their former disappointments, as they can open their mouths no more? No, they are saying still, the malice of our *Adversaries* is as incapable of disheartening, as *Balaam* was in his attempts of cursing *Israel*: Let God appear never so often against them, let the *Angel of God* stand with a drawn sword in his hand, they will on, yet again our *Adversaries* said, &c.

What *Pharaoh* said to his Servants, that our *Adversaries* said one to another, *Come let us deal wisely*, our former projects against this people, have been too shallow and open, our preparations in 88. proclaimed our intentions, and made them frustrate, the treasons of *Parry, Lopez, Sanders*, &c. were common, ordinary and poor attempts, now for some rare stratagem, some depth of darknesse, some mystery of unheard of treachery, that may be acted by unseen instruments, they shall neither know nor see, till we are in the middst among them. And what was this, but the *Powder-Treason*? Look upon the cunning projecting and carrying on that *Treason*, you will hear our *Adversaries* saying, *They shall neither know nor see, till we are in the middst of them.* And look upon their bloody intent in it, And it was to slay,

They shall not and cause the work to cease.
know.

First for the crafty projecting and managing the plot, because they will

will make sure, we shall know nothing, none shall be admitted to consultation about the thing; but those that will by vowes and oaths and Sacraments, and *all that is sacred*, bind themselves more then once, (a) neither directly nor indirectly, neither plainly nor by circumstance to discover the plot. Hence it was that in two yeers space (for so long was this Treason forming) not the least inckling of it came to any of our ears; *our adversaries had sworne, They shall not know*, and if ever they were true to their Oaths, it was here, *They shall not know*.

(a) Sir Edward Cook his Speech at the Arraignment of Garnet.

Nor see. Therefore all their work lyes under ground, and it is dispatched in the night, when dead sleep falls upon men: If either the darkenesse of the night, or the depth of the earth can hide it, we shall not see. And how did God for a while seem to smile upon their project, and to facilitate their work, when providence offered the conveniency of a Celler to them, whereas they thought they must have digged a Vault by strength of hand, to lay their Powder in. How did God seem to have cast this Kingdom and Citie into a dead sleep, that 36 barrells of gun-powder should be conveyed into a Celler so neer the Parliament House, and a Parliament so neer, and none have the least suspicion of Treason. Could this have been if God had not stupified men. God himself seemed to take their part, and they who not many yeers before had sworne *God was turned Lutheran*, began to hope, God was turned *Catholick* again. God seem'd to have conspired with them, and to say, *They shall not know nor see*, &c.

Nor see.

In the midst of them. How? as *Iesus* in the midst of his *Disciples*, saying, *peace be unto you*. No. But as the Enemies were in the midst of the Congregation. *O God thy Enemies roare in the midst of thy Congregation.* They made account to have come into the midst of them with such roaring as would have astonish'd the Heavens, and made the Earth tremble. *In the midst of them*, as the Daughter of *Herodias* was *in the midst*, only to suck blood, to slay them, that is the end why they would be in the midst of them. And our Adversaries said, they shall not know nor see, till we are in the midst of them and slay them.

Till we are in the midst of them.
Ioh. 20. 19.
Psalm. 74. 4.

Slay them. Whom? The whole assembly of Parliament, and therein to quench the light, and extinguish the glory of the *English Nation*. Never any Treason before this so destructive. Others were but petty Treasons compared with this. This was the master-piece of all the policy of Rome and Hell. Unless it were the Treason of *Satan* against the state of man in *Paradise*, to blow up all mankind in *Adam*, the representative of it at once, no Treason like to this. This

Mat. 24. 6.

Slay them.

was second unto that, of which they say, as he sometimes of *Goliath* sword, None to that, None to that, wherein the flower of our Gentry, our whole Nobility, the Princes of the blood, the Lords annointed, the Royall seed were all devoted to one stroake of destruction. And our adversaries said they shall not know nor see, till we are in the midst of them and slay them.

Slay them. Aye such Instruments of cruelty had they prepared for this slaughter, as no one of that Assembly could have fled from the fury of it, had they the wings of *Eagles*, nor resisted the force of it, had their flesh bin as brasse, or their strength as stones, or their bodies armed with the scales of the *Leviathan*. They were not swords, nor pistols, nor poysons, the ordinary weapons of *Romes* war-fare, but instruments more inevitably killing, 36. Barrels of gun-powder, enough to have blowne to dust, the strongest Fort in Christendom. These were the Instruments of their cruelty, such as were never found in the habitations of *Simcon* and *Levi*. With these they intended to come in the midst of them and slay them. And that with such a slaughter, as was never heard before. Shew mee in any History a president of the like slaughter as was intended here. Wicked. *Abimelech* slew upon one stone threescore and tenne of *Gideons* sonnes, yet one escaped: *Jotham* had his life saved. Bloody *Saul* caused Fourscore and five of the Priests of the Lord to be slayne in one day, yet *Abiathar* the sonnie of the high Priest had his life given him for a prey. Ambitious *Athaliah* sought to destroy all the Kings seed, yet *Joash* the Kings sonne was preserved. In the Massacre of France, above threescore thousand slain, yet some escaped even of those that were appointed to the slaughter. But here *O* mercilesse cruelty, not one man that had escaped, neither King, nor Prince, nor Lord, nor any of that Honourable Assembly, though all of them, as *Zeba* said of the brethren of *Gideon*, were men each one resembling the Son of a King, yet they had all perished together in a moment, not one escaping. The Devill dealt more mercifully then thus with *Job*, when he slew his sonnes and servants, he still left one alive to carry the tydings, but here all dye or none. And that in such a crafty fly way, as they shall never know who hurt them, They shall not know nor see. Nay the craft of our Adversaries extended so far, as to provide, not only to hide themselves from the sight of men, whom they intended thus to cut off, but from the rest of the Nation. You know the wayes they had taken to cast the *Odium* of that horrid Treason on the true

Protestants,

See a Letter
of M. W. Per-
kins to M. Vi-
cars before his
Poem on the
5. of Novem.

Protestants, under the name of Puritans, if God had not in mercie delivered us from that conspiracie, we had born not onely the misery, but the infamy of it.

And our Adversaries said, *They shall not know nor see, till we are in the middst of them, and slay them, and cause the work to cease.* It is the work they were about, that is the cause of all their rage and malice: They were about to make Laws for setting true Religion, and repressing Popery. And as *Pilate* came upon the *Galileans*, when they were sacrificing, and mingled their blood with their sacrifices. And as the Adversaries here made account to come upon *Nebemish* and his builders, and temper their mortar with their bloods, so did ours plot to come upon our *Law-makers*, they shall write no Laws, but in their own bloods.

And Oh Lord, if this plot had taken; What a *Vesuvius*, what an *Etna* had this place been? What an *Aceldama*, what a *Golgotha* had this Land been? What a *Chaos* had this Church and State been? how had our Laws, Liberties, Religion been swallowed up in that fiery Gulph, and buried in those ashes. How would that man of sin, tota contremuit, parietes ejus concussa fuerunt, ligna omnia & trabe quemadmodum accidit cum in Monte aliquo Sulphureo igneum os aperitur & Flammæ exinde erumpere incipiunt, sic, &c. mille Terrores, mille Pavores, mille ædium incendia consequuta fuerint. Nullus unquam Aetna aut igneus mons paria fecit.

that son of perdition have satiated his thirst of blood in the achievements of this day, and have looked upon those piles of mangled, dismembred bodies, and that horrid face of death, such as was never seen before, with as much content as *Haniball* did upon a pit full of the blood of men, when he cries out, *O formosum spectaculum.* Or *Valesus* the *Asian Proconsull*, when trampling over the carcasses of 300 men whom he had slain, he cryed out, *O rem regiam.* Or that Queen, who when she saw some of her Protestant subjects lying dead, and stripped upon the Earth, cryed out, *The goodliest tapestry that ever she beheld.* Many goodly bloody fights hath *Antichrist* glutted his cruell minde with. The Funerall piles of *England* in *Queen Maries* dayes. The Massacre of *France.* The War of *Germany.* The Butchery of *Ireland.* Goodly fights in the eyes of *Antichrist.* But to have seen a whole Parliament, and therein the Peace and Religion of a whole Kingdom, blown up in a moment! *Thuanus* writes, that the Pope caused the Massacre of *Paris* to be painted in his Pallace; surely had this plot succeeded; it should have been * portrayed in his Holinesse Chappell or Oratory.

And cause the work to cease.

* That which *P. Valderama* sibles concerning *Ignatius* his Lodgings, indeed would have been true of these buildings: *Cuni primum proposuit, apud se militarem vitam abdicare, Domus in qua tum fuit concrepuerunt.*

* For though the plot succeeded not, yet *F. Garnet* had the honour to have his picture set among the rest of *Romes* Saints, in the *Jesuits Church* at *Rome.* *Valluise* sat est. *Gr. 1. Apol.* contralutase

And

And how came it to passe that it succeeded not. Was there any thing wanting either in the wills or endeavours of our *Adversaries*? No, our *adversaries* said, *They shall not know nor see, till we are in the midst of them and slay them*. Nor did we till that very night, that morning the fatall blow should have been given. And then it was not any *State vigilancy* or *prudence*, but meerly *divine providence* that brought to light this worke of darkness. The particular act of which providence I need not instance, you know the Story, and all that know it will acknowledge, that if ever the arm of God were revealed in any deliverance, it was in this; onely that by all which hath been spoken, our hearts may be raised to the higher strain of thankfulness. Let me as I have set before you the subtilty and cruelty of our adversaries in the invention of this Treason, present unto you the mercy of God in the prevention of it.

Esth. 4. 16.

O how freely did God deliver us from the bloody intendment of our *Adversaries*. Many Deliverances hath God wrought for our selves, for other Churches, for his Church in former times, but was there ever any so free as this? God delivered his Church from the bloody conspiracie of Haman. A worke of astonishing power and mercy. But what prayers, what tears, what Fastings and wrestlings did it cost *Esther* and *Mordecai*, and the whole Church, ere they could obtain that deliverance? It was a gracious deliverance God wrought for his Infante Church, in rescuing *Peter* from the hands of *Herod*, but it was wrought by abundant importunity, *uncessant Prayer*, *Prayer was made without ceasing of the Church unto God for him*. But this deliverance came not upon the wings of our prayers, but Gods free mercy, we knew not our danger, and therefore could not make *Deliverance* the subject of our prayers. *Masses* were said in *Rome*, for the good successe of the *Catholicke* designe, but no prayers in *England* for our deliverance from their Treason, and yet were delivered, *admirable Mercy!* *A people to be delivered by their God, before they seek Deliverance.*

Acts 12. 5.

2. And delivered so fully. You know the Plot was laid for a full destruction, to cut off every Person in that Honorable Assembly: to blow them all up, teare them all in pieces, and in and with them the whole Nation. But see how fully God prevented their mischievous designe; That not a limb of any one of them was shaken, not one bone broken. The Deliverance was like that of the three Children in the fiery furnace, *There was not so much as a hair of their head singed, neither did the fire so much as take hold upon any of their garments,*

neither

either was there so much as the scent thereof upon them. Like that of
 Hierusalem, from the fury of *Senacherib*, who coming up against the
 Church full of pride and rage, intending nothing, but to break in
 pieces and destroy: saith God, *He shall not come up against this City,*
nor shoot an arrow there. So said the Lord to our Adversaries; You
 shall not come up against this Assembly, nor fire one corn of Powder, nor
 shed one drop of blood there. Where they intended to have filled all with
 blood and fire, O admirable Deliverance! Hath God delivered Ger-
 many thus? Is Ireland thus delivered? O England, England! The
 Nobles of Germany, The blood of Ireland, proclaim thy deliverance
 this day, glorious in the fulnesse of it.

3. And not onely in the fulnesse of our Deliverance, but in the
 confusion of our enemies, whom God took this day in their own pits
 and snares. And the plot they had laid to blow us up, did recoil and
 blow up themselves. God turned it to their own destruction. That
 which they had designed for the advantage of their Catholike cause
 and (a good cause, and a good Religion, that must be advanced by
 such sinfull, devillish wayes) hath been the greatest disadvantage to
 their cause: All the streames of Tyber will never wash off that blot
 of just infamy which this Treason hath fastned on them, till *Babylon*
 sink like a Mill-stone into the bottome of the Sea, it will never be
 raised off; This was the Lords doing: This turning the Wheel upon
 our Adversaries; this bringing their mischief on their own heads,
 was the Lords doing; and it is marvellous in our eyes.

But now as that great King, *Esth. 7.* When he read in the Records of
 the Chronicles; that *Mordecai* had discovered a Treason against the
 King, presently enquired, *What honor & dignity had bin done to Mor-*
decai for this. So do you. You have seen this day a brief record of that
 which deserves a larger chronicle: You have seen how the God of
 heaven prevented and disappointed a Treason as dark and cruell as
 hell, intended against the whole State and Kingdom. Now your
 parts it is (Honorable and Beloved) who representatively are the
 whole Nation, your parts it is to enquire, what honour, what dignity
 hath been done to God for this.

True it is, the Parliament then assembled, whose the Deliverance
 more immediately was, did ordain this Anniversary, which we ce-
 lebrate this Day. But besides this, what honour, what dignity hath
 been done to God. What hath been done for the advancement of
 his glory, the propagation of his Gospell, the repressing of Popery
 from that deliverance unto this day. Do you in your consciences

ees think, that the bare keeping this deliverance in memory, or acknowledging of it in our assemblies, as at this day, is sufficient retribution of dignity and honour to our great Deliverer. Did not Hezekiah do as much as this; did not he indite a Song in the praise of that God, that delivered him from the sentence of death. You have it *Isa.* 38. 10. yet it is not said, *2 Chron.* 32. 25. But Hezekiah returned not unto the Lord, according to the benefit done unto him. Hezekiah returned praise unto the Lord, even a Psalm of praise. But Hezekiah returned not unto the Lord, according to the benefit done unto him: Therefore was wrath upon him and upon Judah and Jerusalem. May it not be said so of England for all our Anniversaries, our Sermons and Songs of praise, But England hath not returned unto the Lord, according to the benefits done unto them. *Quid verba audiam, facta cum videam.* Care I saith God, for the flattering praises of England, when I see the cursed practises of England! Have not my purest Truths been adulterated in England, and Romes grossest errors entertained in England, and that even since this Deliverance? Have not my purest Ordinances been polluted in England, and Romes grossest superstitions practised in England? Have not Masses been openly celebrated with a greater confluence of multitudes to them, then to Sermons and Sacraments? Have they not published Edicts against the sanctification of my day, but none against the Idolatry of the Masse? Have they not without Law, against Law persecuted my Ministers, my Servants, imprisoning them, compelling them to voluntary exile, while they have neglected to put in execution their own Laws against Romish Priests and Jesuits. *Do you thus requite the Lord, O foolish Nation and unwise?* Did I deliver you this day from Romish cruelties, that you should deliver up yourselves to Romish Superstitions and Idolatry? Is this to returne to the Lord, according to the benefits he hath done?

Deut. 32. 6.

Arise, arise yee Princes of the tribes of England, yee members of the honourable Houses of Parliament, act something this day, worthy of your selves, worthy of this day, worthy of this deliverance, worthy of your great Deliverer. God (I perswade my self) hath reserved unto you the glory of returning unto him according to this dayes mercy. You have begun to do more for the repressing of Popery, for the reforming of the Church in doctrine, worship, discipline, then your forefathers have done ever since the first hand was put to the work of reformation. Go on in the name of the Lord, in the power of his might, in the multitudes of his strength: Go onto

rount

root out, not onely *Paprie*; but all that is *Papist*. Let this day adde something towards the perfection of that worke. Some such thing I suppose was in the hearts of the honourable Houses when they made choise of this particular day for the assembly of Divines to meet on. Why to meet this day, if not to deliberate and advise something that might tend to the farther honour of the Author of this dayes deliverance and the farther confusion of the Author of this dayes treason, the *Romish Religion*? Well, that assembly by the sad distempers of these bleeding times is yet suspended. I beseech you make this the worke of yours: and when you returne to your Parliament House againe let the first question put to vote this day be *Dauids Quid retribuam?* *Psal. 116.* What shall I render to the Lord for all his benefits towards me? Let this be the question, and the God of wisdom and grace direct you in your Resolves.

And what ever God shall reveale to make most for his glorie, his Churches peace and good, the union of the Kingdomes, the extirpation of *Paprie* let that be the Crowning Act of this day. *Scipio Africanus* being accused before the Tribunes of the people, and the day of his tryall falling upon the same moneth and day in which he had some yeares before won a great victorie over *Hanniball* in Affrick. Upon his first appearance addresse himselfe to the people in this wise, *Hoc die, Quirites, cum Annibale feliciter pugnatum est, &c.* This day Gentlemen did I fight with Hannibal in Affrick with good successe: therefore leaving Law suits I passe directly to the Capitoll to salute the Gods and give them thanks. *Hoc die Quirites; This day, Knights and Gentlemen, God himselfe fought for you against Rome, & doe not thinke it enough that you have come to salute God in his Temple this morning and give him prayse; but when you returne to your Parliament-house againe, letting all other businesses sleep a while, in the first place resolve this question, Quid retribuam? What shall I render to the Lord for all his benefits?*

And this I would the rather excite you to (*Honourable and beloved in our Lord*) because, due thankfulness for former deliverances is a happy meane to procure new. God is never wearie of delivering a people that studies thankfulness. And hath not England, hath not the Parliament need of the arme of God to be stretched out againe for their deliverance? For have we now no adversaries? or have our adversaries changed their natures, put off their wonted craft and cruelty, forgot their old note to say, *They shall not know nor see till we are in the midst of them and slay them, and cause the worke*

Application
seconded by way
of Informa-
tion.

to cease? No certainly. Sooner shall the Leopard change his spots or the Ethiopian his skinne than our adversaries change their craftie bloudie dispositions, or cease to plot ruine against us; till they have utterly ruined themselves by their owne plots. Have our adversaries thinke you beene sleeping ever since this powder Treason? You that have beene now these two yeeres wrassling with them, you know what their Molitions have beene, and in your severall Remonstrances have made them knowne: yet give me leave to informe the rest of our brethren a little of them.

See the Irish
Remonstrance.

Our adversaries in Ireland have beene plotting their present Rebellion these severetene yeeres as some have deposed. These severetene yeeres they have beene making fire works and laying mines for the kindling of that combustion which now devours that miserable Kingdome. And what have our adversaries beene doing here the meane while, Thinke you, nothing? Whence then proceeded those long intermissions of Parliaments, that we began to feare our Parliaments would prove like those Roman solemnities: *Quae nemini mortalium vidit unquam nec visurus est.* Which no man livedga see twice being held but once in a hundred yeeres.

Iudi seculares
Alexan. Gen.
Diet. li. 6. c. 18.

Whence came the immature dissolutions of so many Parliaments? but from the plots of these our adversaries? Hee that knowes not where the strength of England lyes, may learne of Englands enemies. For as the *Phylistims* when they knew that *Sampson* strenght lay in his Haire, plotted to cut off that, and then they easily brayed him, put out his eyes, and made him grinde in their mill. So our adversaries knowing our strength to lye in our Parliaments have been ever plotting to cut off them. Once Parliaments they attempted to blow up with powder, but in my Parliament they have blowne up without powder, that so our Parliaments being interrupted, interrupted, they might at once lay hands upon us, and put out our eyes that wee should not see our owne bondage, stay in our Lawes and liberties and we should neither know nor see.

See the Irish
Remonstrance.

And finally in our Lawes and liberties, If as *Esther* sayd we had onely been sold for bondmen and bondwomen the mischief had bin more tolerable. But had not our adversaries plotted to slay us as the two witnesses were slain in *Revelation*? To slay us by taking the word of truth and life from us? Did they not say we will come upon them and they shall neither know nor see, till wee are in the midst of them and cause that worke to cease.

I know there are many in the Nation (and may become here)

that

that cannot yet be persuaded there was ever any designe for the alteration of Religion amongst us. Such I beseech in the spirit of meeknesse to lend me a patient and unprejudiced care. I stand not here to declaim against any persons or ranks of men, but to speak the words of truth and sobernesse. I know that I stand this day not onely before a great Court, but before a greater God to whom I must give account for what I now speak.

Adam Conrzen, A Jesuite of *Meniz* in his second Booke of *Conrzen Polirick*, the eighteenth Chapter, hath drawne a plot for the cheating of a people of their true Religion by flight of hand, and the serving in of Poperie againe upon them *by art of legerdemaine*, that they *shall neither know nor see*. The method of this (which certainly is one of *Sathans Methods*) he layes downe in certaine Rules: Repleased but to observe how exactly the *late times* have moved according to those Rules, and then judge of their designs.

His first rule is this, To proceed as *Musicians* doe in tuning their instruments, Who strain their strings with a gentle hand and set them up by little and little. Or as *Physicians* doe in curing diseases who abate noxious humours by degrees and pauses. This rule was observed both for the destructive and adductive way. For the destruction of the true Religion, and the advancing of the false they had learned this wisdom to proceed by Degrees and Pauses. And first for the destruction of true Religion. To suspend all the Orthodox Preachers in the land at once, would have made too great a noise, therefore proceed by Degrees. And first suspend all Lecturers which will not constantly practise the ceremonies. Then after a little pause, Clap down all Lecturers as an order of Vagrants, not to be tolerated in the Church. When that is done, forbid all Pastors and Incumbents preaching in their own parish Churches upon week days. Next inhibit preaching upon the Lords day in the after noone under pretence of advancing Catechising by that means, and yet within a little while gives forbidding all Catechetical explication, tying men to the bare words of the Primer Catechisme. As soone after they forbad all Praying but in the words of the Canon. Now what can any ingenious man think the designe of all this was. But to rob us of preaching and praying, and thereby of the Gospel and true Religion wholly in conclusion. Only to doe it by Degrees, for feare of noise and tumult, so doe it so as we should neither know nor see.

And for the ~~adversive~~ ^{war} The re-building of Rome among

Conzen Polir.
li. 2. ca. 78.
Layes a plot
for the altering
of Religion in
a Protestant
Kingdome:
which is layd
downe in cer-
taine rules.
His first Rule.

Revised 11/1/84

A. C. Speech
in the State
Cabinet, 1944

among us, did they not proceed by the same steps.

First, Urging the constant and full practise of the old Ceremonies beyond the intention either of Law or Canon. Then bringing in an Idolatrous sardell of new popish superstitions without warrant either of Law or Canon but their owne paper Injunctions; forcing their observance upon Ministers and People; but by pauses and degrees.

First, the Table must be railed in; soone after set in an Altar posture.

Then thirdly, All must be compelled to come and kneele before it, or not receive the Sacrament.

Then it must be cryed up as the *Sanctum Sanctorum*; the place of Gods chiefe residence upon earth; the Seate and Throne of God Almighty. And thereupon, Fifthly, All mens faces in prayer must be turned towards that. Men may, yea must say some, adore and bow before it, &c.

What could the intent of all this be? but after the Altar to bring in the sacrifice, and with their Wooden worship, the braidene God; onely to doe it by degrees, that we should not know nor see. So in doctrine: First, bring in Arminian doctrines, then the Popish will easily follow. Let the Serpent but wind in his head, he will soone worke in his whole body. Let Arminianisme but obtaine countenance and licence in the Kingdome; Our Pulpits, Schooles, Presses, will soone bee filled with popish Doctrines: witnesse the publishing of so many poynts of poperie one after another, specially those two. That the Pope is not Antichrist. And that the Church of Rome is a true visible Church. *Atta sic surgunt menia Romæ.* Thus (according to the rule of their Master Jesuite) they seeke to reestablish Rome by degrees. They said they shall not know nor see.

His second Rule is this, To presse the examples and practises of some as a good meanes to draw on the rest. And was not this familiar with them? to dazle the eyes of the meaner and lesse judicious people of the Kingdome, with the practises of great persons. If any begun to startle, or be troubled at the matter, what was their present answer? My Lord Bishop doth thus and thus: and my Lords Grace of Canterburie doth thus and thus. The Knights of the most noble Order of the Garter bow, Versus Altare, towards the Altar at their Installation. His Majesties Chappell is thus and thus adorned. By these and the like pretences casting a mist before the peoples eyes that some did not, others durst not see anything tending towards the

His second
Rule.

A. C. Speech
in the Starre-
Chamber, p. 47

the altering of Religion. *Our adversaries said, They shall neither know nor see.*

His third Rule is this ; *That arch-Hereticke, and such as are* His third Rule. *teachers of Heresie must be banished the Common-wealth, at once if it may safely be done, but if not by degrees. It is easie to know who are the Jesuites, Arch-Hereticke, the most active Orthodox Protestants. For the rooting out of such the Jesuite prescribes a method of twelve or thirteene steps. For which (though well worth the relating) I referre you to his Booke, lest this discourse should swell too much. Onely in summe: Let me shew you how their operation hath beene according to this Rule. The Arch-Hereticke and Teachers of Heresie in England have beene counted the Puritane Preachers, though they teach nothing but consonant to Scripture, and the publike Doctrine of the Church, yet they are the Teachers of Heresie: and being too many to root out at once, it must be done by degrees that it may be effected with more ease, and lesse noyse, and therefore.*

Cout. Pol. lib.
2. c. 18. sect. 6.

First, cast all those out of the Ministerie, that will not be punctuall and full Conformists to the old Ceremonies. Next (because there were a company of conformable Puritanes as themselves stiled them) they procure an Edict for Recreations upon the Lords day, and this must be published by Ministers: that such as could stand under the ceremonies (though groaning for the burthen) might fall and be broken in pieces under this. And yet because some men suspected of Puritanisme might have a latitude here beyond their brethren; They have a third engine, and that is Enjoyning new Ceremonies and adorations, that if any could swallow the Booke, yet they might discover and cast them out by streining here. To this they adde a fourth. Prayers and Proclamations to be read against our brethren the Seors. And their last and greatest Engine, which was like the powder plot against the godly Ministerie of the Nation to blow up the Reliques of them at once was the oath for Episcopacy. By these successive stratagems they made account utterly to extirpate those Arch-Hereticke.

As it was sometimes said to *Elijah, Him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth the sword of Jehu shall Elisha slay.* So had they said, *Him that escapeth the dint of the Ceremonies shall the booke of sports slay, and him that escapeth the booke of sports shall the new Injunctions slay: and him that escapeth the new Injunctions shall the Proclamations slay, and him escapeth*

For publick meetings. The ancient laudable exercising of prophesying (I mean not in that sense the word is lately taken for private spirits to interpret Scripture, but prophesying by men in private, peculiarly gifted and called to that work) these are banished. The publick and most frequented lectures blasted. Publick sermons by consent of Ministers (which had of long time been used in many parts of the Kingdom) were become peculiar. A Sermon next Church, the forbidden Fruit, when they had none at home or worse then none. Our adversaries have been but too diligent to suppress not only private Conventions but publick Assemblies.

The eighth meanes is. By severity of Lawes and punishments. His eighth rule to compell the obstinate unto duty and yet rigour of the Law must be rule. Now what severity, not only *Ad summum jus* to the highest point of the Law, but even *Supra jus*, beyond the extent and rigour of the Law, hath been used to such as stood in the way of their great designe, let the walls of the high Commission speak. Our Chronicles report that when our forefathers demolished the abbies they found in their walls and vaults and ponds heapes of skulls and bones, the monuments of their smothered cruelties. I doubt not but the abolishers of that high Commission have found manifest evidence of their cruell practises: heapes of the blood of innocents, whose skin hath been shed from off them, and their backs broken, and they and their Families chopped in pieces as fitt for the Cauldron. And this fruit they reaped of their severity managed with this art which the Jesuit promised. That though compulsory Reformation could do no good upon old standers, yet it would render the younger sort Catholicks.

The ninth meanes and (as he saith) of all the rest most effectual is. That such as are in authority do religiously practice and maintaine integrity of life and purity of manners. The reformation of Religion (that is the introducing of Popery into a Reformed Church) will go on very slowly and prove very difficult unless the Prelates and Doctors shall outshine the whole Common-wealth, not only in Innocency but in reputation and fame of integrity.

And certainly this rule they had conned (some of them) *ad amissum* or else they could never have obtained so far upon the heart of our Sovereign as to leave the disposing of all Church affaires wholly

Micah 3.

Iraqi reformation

tio. quæ prove-

dos non adju-

vat, statem in-

men puerilem

Catholicam

reddet.

His ninth rule

* The Arts of *unto them.* * If they had not in his eye, demeaned themselves as the onely Saints upon earth as incarnate Angels, men wholly composed of devotion to God, compassion to his Church, grief for the remembrance and breaches of it, zeal for the peace and good of it: what but this should prevail with our Sovereign, to abandon this Church into the hands of that faction, I know not. But undoubtedly it stands not with reason, That a Protestant Prince should knowingly and willingly give way to the re-establishing of the Popish Religion, and therein *Ipsa facto*, divest himself of his Supremacie, and lay his head at the Popes feet, for him to kick off the Crown from his Royall brow, with a spurn of his disdainfull foot at pleasure. But why the Bishops (especially such of them have been observed to with well to Popery *At inenunabilis*) should contrive and carry on such a plot, some reason may appear. For could they once have obtained this; That Popery should have triumphed over the reformed Religion. The Miser would soon have trampled upon the Crown. *Hac enim est veritas*, saith Belarmine, (a) *This is the truth, what ever custome hath introduced that the Bishop is the father, and Pastor, and Doctor, as well of the Prince, as of the rest of the people. And according unto these appellations, the Prince ought to be subject to his Bishop, and not the Bishop to his Prince.* *Unusquisque* saith (b) *Suarez, Every King is subject to his Bishop in spiritualibus, unless he be exempted by the Pope.* A brave world this had been for the Prelacie, and the whole Clergie too; *I have been exempted from the power of Laws, and civil judicature* (c) *Leges non obligant*, saith Suarez again, *The Law doth not bind the Clergie, by vertue of any Laick jurisdiction, neither can King binde the Clergie, by laying any speciall Law upon them: and again* (d) *Ecclesiasticall persons are priviledged in Court, not onely in cases of Ecclesiasticall, but of Civil crimes.* An immunity which a corrupt Clergie would be glad of.

relation of the conference between a Jesuit & W. L. fol. penult.

(a) *Hæc enim est veritas quicquid introduxit et consuevit, episcopus est Pater & Pastor, & Doctor tam Principis quam reliqui populi. Et secundum hæc Nomen PRINCEPS SUBDITUS esse DEBET suo EPISCOPO & NON EPISCOPUS PRINCIPIS Bellarmi. de officio Principis Christ. l. 1. c. 5.*

(b) *Unusquisque Rex subditus est suo episcopo in Spiritualibus nisi à Pontifice eximatur. Suarez defens. fid. l. 3. cap. 17. sec. 18.*

(c) *Leges non obligant Clericos ex vi Jurisdictionis Laicæ nec POSSUNT Reges obligare Clericos Legibus illis peculiariter impositis. Id. l. 4. c. 17. sec. 16. 17.*

(d) *Personæ ecclesiasticæ gaudent immunitate sine privilegio fori non solum in Criminibus ecclesiasticis sed civilibus. Id. ca. 15. Sect. 1.*

And therefore, though there can be no reason conceived why a Prince professing the Protestant Religion, should decline to Popery: Yet you see there is reason why a proud Prelacie, and a corrupt Clergie should *under-hand* endeavour to bring it in: and you see the method and wayes whereby they may compass their designs, and neither Prince nor people know nor see. These were their practises for many late yeers you all know, let any ingenuous spirit judge of their intentions. I have onely let you see from whose quiver they have drawn their shafts; judge by that of the mark whereat they aimed. You have seen whose heifer it is they plowed with; judge by that of the seed they would have sown. If they never knew that a Jesuit had delivered these Rules for the altering of Religion in a Christian state; they were very unhappy in complying so exactly with them, when they did not know them. And what can we think but that they were acted by the same Genius, or the same Angelus informans, that the Jesuite was, when he penned them. But if they did know (as it is most probable they did) that these were the rules, this the art delivered by a Jesuit for the subverting the true reformed Religion, and the introduction of popery againe, and yet did knowingly and de industria conforme to them and made proof of them, what can we think was their intention but to alter our Religion. They had said they shall not know nor see, till wee are in the midst of them, and cause that worke to cease.

But blessed be the Lord who hath not given us up as a prey to their teeth. Blessed be the Lord, that by the hand of this Parliament hath frustrated that plot. (We all hope) for ever.

But did I say for ever? May we hope it? What? are our adversaries all destroyed? or have they left off plotting? Neither; And yet I hope we may say, for ever. This great plot of altering Religion, prevented for ever. As for our adversaries, verily, if ever they did strain their wits to exceed themselves in plotting mischief, it hath bin since this Parliament. Such a succenturiation there hath bin of plots that wee may say of them, as she of God; *A troop cometh*. Many of them indeed have proved abortive, miscarried before they came to a growth capable of full discoverie, and so are more easily denied than proved. Besides some ridiculous things have bin sent forth into the publike of purpose to out-face the truth, and sully the glory of our deliverances from many and reall dangers, which possibly may be the reason why some men are so incredulous, they can see no adversaries, they apprehend no dangers, the Parliament needs no guard; there is no necessity of setting the Militia of the Kingdom, If there

Information of some present practices of the adversaries.

be any such here, and you be men of reason hearken a little.

First, do you not think, there are as manie Papists in England now, as there were at the time of the Powder Treason? I know not how there should be fewer but more; unless the preaching of popish doctrines, complying with popish ceremonies, setting up publike Masses, tollerating a convent of Friers, relaxing the Lawes against popish Priests be a meanes to convert Papists, there cannot be fewer than was at the time of the Powder Treason.

Secondly consider, whether the papists have any better doctrines, dispositions, principles now, than they had then, Their faith was then faction, their religion rebellion, in the judgement of the State who spake as they found. Have they since changed their faith, altered their religion, that our State should alter their judgement of them? Do they not yet hold it, as lawfull as meritorious to promote the Catholike cause, *vi vel fraude*, by violence or treason, now as they did then? Have they retracted that doctrine of theirs; (a) That Kings and Princes which are not Roman. Catholikes may be lawfully killed by any private person, And that the killing of them is a generous, vertuous, heroick exploit? To be compared with the greatest and most praise worthy actions? A most holy, worthy, commendable, praisefull Worke? those that conspire against the life of such Kings and Princes are magnanimous persons. Their courage is more than humane, heroick, divine. Their punishments are true martyrdom, they shal receive reward in the kingdom of heaven?

Have they yet revoked the assertion? (b) It is necessarie in any case that Religion be maintained even with the death of Kings. Or that of the Jesuite (c) *Varidus* to *Barerius*; That there could not be a more meritorious worke, than for him to kill the King. Do they not to this day honour *Garner*, that arch powder traytor, as a Saint? have not their (a) *Elate* Writers crowned him with fresh *Encomiasticks*? and hath not our State reason to have a watchfull and prudent jealousy over men informed with such desperate principles, and thus incouraged to all bloody designs? specially such of them as are Jesuites and Seminaries, of whom we may truly say as *Amilcher* did of his *sonnes*, He bred them (b) *Tanquam leoninos catulos in perniciem Romani imperij*; as *Lyons* whelps for the destruction of the Roman

(a) Reges & principes non Romano Catholici possunt de jure occidi etiam à privata persona & illud factum est generosum, cum virtute junctum & heroicū, Comparat dum cum maximis & summa Laude dignis factis esse, Sanctissimum, humanissimum, dignissimum laudatissimum, commendatissimum, &c.

Eos qui in vitam talium Regum es principum conjurant, esse animosos machinato res fortitudinem eorum esse plusquam humanam, supplicia eorum non nisi vera martyria appellanda qui sint aliquando premium accepturi in vitam eternam. Francis de Veron. Constant. in Apol. Part. 1. cap. 7. (b) Necessarium quocunque casu Religionem confirmari etiam morte Regum. Id. par. 2. c. 12. & 15. (c) Non posse ab aliquo fieri ullum magis meritorium opus quam si Regem interficeret, Anton. Arnold. in Ora: contra Jesuitas. (a) Cornel. à Lapid. in Apocal. cap. 7. ver. 3. (b) Plutarch.

Empire.

Empire. So doe they breed their Novices, As Lyons whelps for the destruction of the English Church and Kingdome. And as Hamibal when he was but nine yeares old, swore upon the Altar of their gods, That as soone as he was able he would be a deadly enemy to the people of Rome. So did they in effect sweare as much against us : (d) I Will helpe to defend and maintaine the Roman Papacie against everie man: Hereticks and Schismaticks, and all such as shall rebell against our Lord the Pope, and all his successors, I will persecute and oppose. The whole Frie of them are *Conjurati hostes Ecclesie & Reipublice*. They declared themselves so in the Powder treason : and as long as they retain their old religion, they cannot but retain their old disposition.

Thirdly, there being Papists among us now as there was at the time of the powder Treason. They being infected with as bloudie doctrines and principles now as then.

Consider Thirdly, whether they may not pretend to themselves as just causes to put them upon all bloudie and desperate designs now as then they did. Were they crossed in their designs of a tolleration of their Religion then? Their expectations were raised higher now. They hoped for a revolting to their Religion, and are crossed in that. Did they feare the State would make some further provision for the suppressing of poperie then? And did they not feare the State would make some farther provision for the farther extirpation of it now? Were they so enraged then? surely they are mad and desperate now. Were their thoughts so full of blood then? sure they are full of hell now. And of a truth, if there had not beene one plot nor one treason discovered all this *Parliament time*; yet good reason why the Parliament should upon these considerations arme the Kingdome for its defence. (And the vvhole Nation is bound to them for their care herein) to prevent our adversaries, lest they should say, *Wee will come upon them, and they shall neither know nor see, till we are in the midst of them, and slay them, and cause the worke to cease.*

But what need these *Ambages*? when the bloody monsters of Ireland speak out and tell all the world, the warre they have kindled, is against the *puritan Parliament* of England. So that *ex professo* there hath been treason against this *Parliament*, and our adversaries have said (varying the words of the Text a little.) *Wee will come upon them, though they know and see it, and slay them, and cause the worke to cease.*

And, ô that Ireland had been guilty alone! That England, England had not been conscious of such treacherous practises. But it is too too apparent now, That even in England, in the midst of us, in

Se quam pri-
mum possit
hostem fore
populo Rom.
capitalem Liv.
lib. 21. c. 1.

Appian. de
bellis Hisp.

(d) Ad defen-
dendum & re-
tinendum pa-
patum Rom:

contra omnem
hominem ad-
jutor ero. Hæ-

reticos, Schif-
matic s & qui

alicui ex do-
minis nostris

successoribus

prædictis Re-
belles fuerint

persequar &
impugnabo

Szeged: specu-
lum Pontifi-
cum.

our bowes have been the most dangerous, and desperate practises against our peace and Religion that ever yet were knowne. Let me not seem to detract from the glory of that great deliverance, if I say, they do exceed the *powder Treason*. Those traitors layed their traines and fire workes in the bowels of the earth : These have layd theirs (which every true loyall heart bleeds to think of) in the bowes of our Sovereigne. They covered their treason with earth : These with Heaven : with pretences of defending the Protestant profession, the prerogative of the King, the Lawes and liberties of the Land, whereby they have not only captivated many of the injudicious multitude ; but even the Throne it selfe. *The breath of our nostrils, the Anoynted of the Loyd is taken in their pitts ; Of Whome We said, under his shadow We shall live.* Their pretences have so far prevailed with our Sovereigne, that he confides more in a popish partie then in a protestant Parliament. *This is a lamentation, and must be for a lamentation.* They now pretend to be all for the King, the King, as much as the *Jewes for Caesar*. Wee have *no King but Caesar : no King but Caesar*. As if *Caesar* had had no such loyall Subjects in the world as the *Jewes* were : but when they had served themselves of *Caesar* and abused his power to the murdering of *Christ*, they soon discovered themselves : and *Caesar* had no such desperate rebels, and implacable enemies upon earth as they were. So the Papists and their faction cry out, the prerogative, the King, & *Caesar* : as if the King had no such subjects and friends upon earth as they are. But marke my words. If ever they can serve themselves of his Majestie : and by the abuse of his power have their wills, to murder *Christ* in his members and root out the Gospell and the professors of it (which Lord in mercy preserve his Majesty from) but if they once obtain but this, If they do not prove the most deadly & desperate enemies his Ma. ever had, let me dye the death of a false Prophet.

The searcher of hearts knowes (*Oh that our Sovereigne knew so well*) how the hearts of all his loyall Protestant Subjects bleed within them for the soule of our Sovereigne. To see his confidence removed from his true Protestant subjects, whom he can only confide in, & whom Catholick Princes trust rather then those of their own Religion. To see, I say, his confidencees withdrawn from them, and leaning upon a company of popish, bloody wretches, whom no protestant prince but himselfe ever durst trust. *Lord give thy judgments to the King.* Doth not his Majestie know that with the papists all protestants are Hereticks : and with Heretick Kings and Princes they take a short course, have a quick way of dispatch ?

Doth

Lamen. 4. 20.

Ezekiel 39. 4.

Iohn 19. 15.

Doth not his Majestie know, or will none of his great Divines in- (a) Reges & forme him, that the Catholick Doctors (a) hold it lawfull for any pri- principes pos-
 vate person to kill a Heretick King? Yea and that though he be not- sunt de jure
 entenced, excommunicated, or deposed by the Pope, if his heresie be etiam a privata
 notorious, saith (b) Cajetan? Or if he be (d) publicly defamed for an persona occidi:
 Heretick; or so reputed by grave and judicious men? Nay, that it Francis de Ve-
 is not onely lawfull, but (c) necessary: not onely that they may do it but ron ubi supra.
 they are bound to do it. And that by the command of God upon perill of (b) Cajetan,
 their sentes. And this is not a (f) private opinion, but the opinion of all 22 x. q. 4. a. 2.
 their Divines, and of their whole Church, if wee may believe them- (d) Andreas
 selves. Nay it is not onely lawfull and necessary, but if (g) people should Eudæmon. A-
 be loth to offer violence to their PRINCE the Pope may command pol. pro Gai-
 and compell them to it. netto. ca. 10. pa.
 276. Et Maria-
 na de Rege &
 Regis & insti-
 tutione, Lib. 1.
 c. 6, 7, 8. pa. 58.
 60. 63. 67.
 Eas est subdi-
 tis Reges &
 Principes qui-
 bus viri graves
 hærescos Cri-
 men impege-
 rint quavis
 Ratione è me-
 dio tollere.

When the Papists shall as publicly and unanimously disclaime this (d) Obliga-
 Doctrine, as they have proclaimed it, and the Parliament broach such ti sunt subditi ad
 doctrines and the Protestants drinke them in. Then let his Majestie principes hæ-
 live from his Parliament and protestant subjects to secure his life and reticos depel-
 Crowne among the Papists. But in the meane time, O what a piece- lendos & hu-
 of Arch-treason was it! By sowing contention between his Majestie- jusmodi prin-
 and Parliament to draw his Majestie to betray himselfe into the- cipes suos non
 hands of a generation, that in Conscience think they may kill him tantum legiti-
 when they please. me possunt de-
 turbare sed cri-
 an ad hoc

Nay are taught. That in conscience they are bound to kill him, if he
 please not them in matters of Religion and may with a Nodd from
 Rome be commanded to kill him. Oh what an inextricable labyrinth,
 have these wretches brought our Prince into, by perswading him,
 The intentions of his Parliament are against his Dignity and prero-
 gative? the Lord rebuke them that so perswade him: Yea the Lord re-
 buke thee Satan. But what better suggestions can breath from them
 that are Parliament adversaries from generation to generation. This
 is it that hath moved his Majestie to cast himselfe into the armes of
 Papists: Where he is as safe as a Lambe in the midst of Wolves. Sup-

præcepto Divino & vinculo arduissimo ac extremo Animarum periculo tenentur. Creswell in
 Philopat. Sect. 2. Num. 160. 161.

(F) Vniuersa Theologorum Schola tenet, & est certum
 de fide quem cunque Principem Christianum si à Romano Catholica Religione manifeste de-
 flexerit & alios avocare voluerit excidere stat in. b. omni potestate & Dignitate ex ipsâ vi juris
 Divini & humani: hoc quæ & ante Omnem sententiam Pontificis. et subditos quoscumque
 Liberos esse ab omni Juramenti obligatione quoad de Obedientia præstiti essens posseque & de-
 bere huiusmodi hominem tanquam Apostatam ex dominatu epigere ne alios inficiat. Cresw.
 Nam. 137. Non est propria Iesuitorum sed Totius ecclesiæ (& quidem ab antiquissimis Tem-
 poribus) consensione recepta nostra Doctrina est. eudem. Apol. cap. 3.

(g) Pender Christianum Regnum à Pontifice in hoc ut possit non solum consulere aut consentire in Regnum Re-
 gem sibi perituri, lum deponat sed etiam præcipere & Cogere ut id fiat. Suarès defens. fid.
 lib. 6. cap. 4. Sect. 17.

pose

pose that party (*pretending his prerogative, and thereby seducing a great part of the Kingdome to assist them.*) Suppose they prevaile.

What a condition is his Majesty in? Either he is in danger of losing his Religion, and being reconciled to *Rome*, Or if not, of losing his life, and forfeiting his Crowne from himself and his posteritie. Nay possibly he may lose all, though he should abandon Religion and be reconciled to *Rome*. For so *Simanca* determines. *(h) If Kings or other Christian Princes be turned Hereticks, their subjects are presently freed from their dominion, neither shall they recover their right againe, though they be afterwards reconciled to the Church. And as a King loseth his Kingdome by heresie, so his children lose their right of succession. And to look no farther than Henry the fourth of France, Did his being reing reconciled to Rome secure either his life or Crown? Lord give thy judgements to the King, Lord give thy judgements to the King.*

I but no feare of this. *The papists have taken the oathes of supremacy and allegiance. And what are we the better? An oath upon the conscience of a Papist, is like a collar upon an Apes neck: that he will slip on for his Masters pleasure, and slip off againe for his owne.* Heare but how *Pascenius* scoffes *K. James* for the invention of that Oath, and you will see his son hath little cause to trust them for all their taking it. *(a) See, saith he, how simple they are in all their craft; he thought he had composed an Oath with so many particular circumstances, that it could not with a safe conscience be dispensed with: but he could not see that if the Pope loosed the oath, all the knots of it whether concerning allegiance to the King, or not suffering the Oath to be dispensed with, they are all untied. Yea that which is more admirable: If the oath be publikly declared to be unjust, it bindes none, but ipso facto is made voyd. Now the Pope hath sufficiently declared this oath of the Kings to be unjust: so that the obligation of it vanishes into smoke and that bond, which those wise men thought to be as strong as brasse is lesse than a straw. And now what faith can his Majestie give to; or what confidencee can his Majesty have in the oath of these men.*

(h) Si Reges aut alii Principes Christiani facti sunt Hæretici protinus subiecti & vasalli ab eorum Dominio liberantur, Nec jus hoc recuperabunt quavis postea reconciliantur ecclesiæ & propter hæresin non solum Rex regno privatur, sed etiam ejus filii à regni successione pelluntur. *Simanca de Occult. tit. 42. f. 2.*

(a) Vide in tantâ astutiâ, quanta sit simplicitas. Iuramentum tot circumstantiis connexuisse existimabat, ut salva conscientia, nulla ratione à quoquam dissolui possit. Sed videre non potuit si Pontifex iuramentum dissolverit, omnes ejus nexus live de fidelitate Regi præstans à live de dispensatione pariter non admittenda pariter dissolutus fore. Imò aliud dicam admirabilius. Iuramentum si injustum aperit declaratur Ne-nunum obligat. Sed ipso facto nullum est Regis vero, iuramentum injustum esse ab ipso ecclesiæ Pastore sufficienter declaratum est. Vix in tantâ astutiâ quanta sit simplicitas Iuramentum tot circumstantiis connexuisse existimabat ut salva conscientia nulla ratione à quoquam dissolui possit, sed videre non potuit ei Pontifex Iuramentum dissolverit omnes ejus Nexus live de fidelitate Regi præstanda live de dispensatione pariter non admittenda pariter dissolutus fore, &c. Vides igitur jam in sumum abiisse illius obligationem, ut vinculum quod à Sapientibus ferreū putabatur minus sit quam stramineum. *Pascenius in Resp. ad epist. monit. Jacobi Regis.*

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And

And yet as if it were not enough. To withdraw the heart of our Sovereigne from confiding in his Subjects; The venome of this treason reaches farther. And as *Achitophel* knowing that if *Abfalom* were reconciled to his father againe, it would be his destruction, put *Abfalom* upon such a businesse as he knew was scarce capable of reconciliation. So this cursed faction knowing that upon union between his Majesty and Parliament follows their deserved ruine: have councelled, yea even compelled his Majesty to that, which (if any thing) might make the breach between his Majestie and his subjects incurable. O that vast effusion of *English blood* which hath beene already not onely in *Ireland* but in *England*! The sunne hath not seen so many carkasses of *English men lying upon their native soyle* in many hundred yeares. The LORD see and avenge it upon them that are the Originall cause of this Blood-shedding. The violence that is done to me and my flesh be upon thee, O *Papacy*, shall the Inhabitant of *Ireland* say. And my blood upon thee O *Prelacy*, shall *England* say. That *that's* the *Helena* for whose sake all these Wars are. For the defence of the prelacy the *Scorch War* was commenced (though Prerogative and Monarchy was pretended) and for the same we may conceive the war of *England* is pursued. We may say to that faction as *Joab* did to *David*. *Thou regardest neither Prince nor servants, for this day I perceive that if Absolon had lived and all we had dyed, it had pleased thee well.* They regard neither Prince nor people, for we may easily perceive, that if *England* and *Scotland* imbrue themselves in one anothers blood; or *England* tear out its own bowells, though all we dye, so the *Hierarchy* survive, they would be well pleased. *Shall they escape by their inquiry? Thou Lord in thy displeasure shall cast them down.*

As for our Sovereign, Thou O God in whose hands the hearts of Kings are, free his heart from the counsell and engagement of mischievous men and men of blood. Give him a true understanding of and a due confidence in the loyall affections of his Protestant Subjects. Bring him back among us rather in the prayers and tears then in the bloods of his people.

And you my brethren so many as have any spark of loyalty in your breasts, and I hope you are all full of it, desire and seek the same thing, yee of this Cite: Yee of the honorable nation of the *Scots* be not yee the last to bring the King back to his house, ye are his brethren, ye are his bone and his flesh, why should yee be the last in bringing the King back to his house again? even to his house of Parliament? Assuredly if his Majesties life were bound up in one hair

Ostro, Inter
honoris me-
dio de vertice
canos crinis
inharebat ma-
gni fiducia re-
gni. Ovid. Me-
tam.

Application
the third by
way of exhor-
tation first to
the Parliament.

hair of his head, as *Nisus* was, he might be more secure there, then he can be amongst Papists and Cavaliers, if every hair of his head were a life.

I come to a few words of exhortation. First to you the Members of the honorable house of Parliament. Secondly, to you the rest of my brethren: First for you honourable and beloved. This text, this text tells you what you must look to meet with. God hath opened to you a great door of opportunity for the promoting of his Churches good, but *there are many adversaries*. God hath called you together to a great work: but you must look our adversaries will do their utmost either by craft or cruelty to *cause the work to cease*. That which our Saviour spake to his Disciples to confirm their hearts against the persecution of their adversaries. The same I say to you, steel your hearts against the oppositions of your adversaries. So saith our Saviour persecuted they the Prophets that were before you: the same say I to you. So slandered they the Parliaments that were before you. So plotted they against the Parliaments that were before you. So said they of them. *We will come upon them, and they shall neither know nor see till we are in the midst of them, and slay them and cause the work to cease*. Therefore be you in nothing terrified of your adversaries.

Mat. 5.

Dirige & vosmet rebus servare secundis.

Bear up against their oppositions. After ages shall keep thanksgiving dayes for your deliverance, as you now do for the deliverance of your forefathers. You have the remembrance of that great deliverance as an encouragement to your hearts this day. *Qui custodivit Patres, custodiet etiam filios*. Deliverances past are the pledges of future deliverances. And this advantage you have above your forefathers. That whereas they neither knew their danger nor sought deliverance, yet were they delivered. You see your danger, flee to God by prayers, tears, fastings for deliverance. You have the prayers and tears of all the Churches and Saints of Christ boasting incessantly to heaven upon the same Embassage: and can you faile of deliverance? Remember again the goodnesse and greatnesse of your cause, and what *Luther* said to *Melancthon*. When upon that opposition, which the German reformation met withall, he was much troubled and disquieted in his spirit, not for his own sake but for the words sake and the issue of it, and posterities sake, *Luther* gives him counsell. That seeing the businesse was not mans but Almighty Gods. Laying aside all care, he would cast the whole weight

Dionis. Apo.

of it upon him. Why (saith he) do you vex your self? If God have bestowed his son upon us, why are we afraid? what tremble we at? why are we distracted sadded? Is Satan stronger then he? Why fear we the world which Christ hath conquered? If we defend an evill cause, why do we not change our purpose? If the cause be holy and just, why do we not trust Gods promises? Certainly there is nothing beside our lives that Satan can snatch from us: and though we dye Christ lives and reigns for ever, under whose tuition the truth is. We are indeed sinners more wayes then one, but our sins shall never make Christ (whose cause we are engaged in) a lier. Let the Kings of the earth and the people rage as much as they will: he that sits in heaven shall laugh them to scorn. God hath hitherto ruled & defended this cause without our counsell, he also will bring it to the desired end. May not all this be applied unto you? but especialy this last clause? God without your counsell, above your counsels by naked and immediate providences hath carryed on his work in your hands hitherto, and he will give it the desired and prayed for issue, you may be confident of it.

quid trepidamus? quid metumimus? quid angimur & tristamur? an Satanas est illo potentior? Cur mundum à Christo debellatum re formidamus? Si malam causam defendimus: cur non mutamus propositum, si piam atque justam cur Dei promissis non confidimus? præter vitam certè nihil nobis Satanas eripere potest; at vivit tamen & in sempiternum regnat Christus sub cuius tutelâ veritas est. Peccatores quidem sumus non uno modo sed tamen Christus idcirco non est mendax cuius causam agimus. Premant Reges atque populi quantum volent, qui carlos inhabitat, deridebit eos. Causam hanc Deus absque concilio nostro gubernavit ad hoc usque tempus & protexit, is quoque ad optatum finem tandem perducet. Sleid. com. 1.7.

Cum esset Melancthon anxio non tam sui quàm ipsius exitus & prosperitatis causa: Lutherus monet, ut quia non hominum sed omnipotentis Dei sit hoc negotium omni deposita solitudine totam mentem in illum reiciat. Cur, inquit, te Crucias? Filium suum Deus pro nobis impendit,

Only as your cause is good, so see that your wayes be good, Remember what the holy Ghost saith; *Proverb. 16.7. When a mans wayes please God, he maketh his very enemies to be at peace with him.* Let your personall wayes, your publike wayes. What you Act as men. What you act as Parliament men, please God: and reape the fruit of it in peace with, or triumph over all your enemies: For your personall wayes, your conversations as men. Oh me thinks, if any of you when you come to this Assembly were of vain conversations (as other men are) Yet so many prayers, so many sermons, so many fast-dayes, so many dangers, so many deliverances, such variety of admirable astonishing providences, as you have known: should have prevailed with your hearts to abandon all, and become eminently gracious, exact in all your wayes. But if not, If there be yet any sin found upon any of you. If any of you be conscious that any of his wayes: though never so secret, be displeasing unto God: Let me in the fear of God and in the bowells of our Lord Iesus beseech you,

Fulgent. Myth.
 *Druf. Apophth
 (a) In consiliu
 adhibiti fuerūt
 non lure con-
 sulri modis, sed
 Theologi quo-
 que: Lutherus
 autem semper
 docuit: Magi-
 stratu non esse
 resistendū &
 excubari ejus
 hac de re libel-
 lus. Cum au-
 tem in hac de
 liberatione pe-
 riti juris dece-
 rent Legibus
 esse permillum
 resistere non-
 nunquam, &
 nunc in eum
 casum de quo
 inter alia Le-
 ges mentionē
 faciunt rem es-
 se deductam:
 Lutherus inge-
 nuē profite-
 tur se hec nec-
 evisse. Et quia
 Leges Politi-
 cas evangelia
 non impugnet
 aut abolet:
 deinde quoniā
 tempore tam
 dubio & for-
 midoloso
 multa possunt
 accidere ita ut,
 non modo jus
 ipsum, sed con-
 scientiæ vis ac
 necessitas arma
 nobis porrigat
 defensionis
 causā fecerit,
 possit iniri dici
 lure Cæsar ipse

As you desire successe either to your councells, or arms. As you ten-
 der the good of your native country (which I know is dear unto you
 why else should you put your lives in your hands to do it service?)
 Oh break off your sins by repentance: why should men of brave
 and honourable spirits, stain and diminish their glory by any one
 sinne? That as it was said of *Naaman* he was a mightie man of va-
 lour, but a leper, so of any of you. He is a prudent man, a brave spea-
 ker, but a profound Statist, a worthie patriott, but Oh let there be
 no *Bur*; For Gods sake, be you all as the sun, without one spot. Why
 should a man denude himself of the protection of the Almighty for
 one sin? It was said of *Achillis* that he was *Stryge armatus*. But he
 that repents of his sins, that believes in Christ whose waies please
 God, is *Cælo Christo, Deo armatus*, armed with heaven, with Christ,
 with God. Would any at such a time as this, in such a service as
 yours, be without this armour? Oh let your waies please God, and
 you shall not need feare your adversaries.

And as your personall *wayes*, so your publick *wayes*: The things
 that you transact as publike persons, let them be exact, walke and
 work by rule. *Appelles* being asked why he used such exact care in
 limning pictures made this answer; *Pingo æternitati*, I limne for e-
 ternity. The things that you have now to do, are not only for the
 present but future ages. Your actions will live in the memory of men
 as long as men shall live upon the earth. You work for eternity,
 therefore be exact, work by rule, by line and plummet. Let all your
 aims be pure and good. Fix your eye upon Gods glory, * *Quicquid a-
 gas, propter Deum agas*. Let that be your motto which was his. *Prop-
 ter te domine: propter te*. Aim at God in all. And walke with God in
 all, see the pillar of cloud and fire going before you.

I am not ignorant, that your taking up of Arms is made a matter
 of dispute. Now no time for that. Only this I say. It is no more then
 other of the Churches of Christ have been driven to before you, the
Scotch, the *French*, the *high and low Dutch Churches*. In Germany
 when the Protestant Princes and States were treating about a de-
 fensive league (u) not only *Lawyers* but *Divines* were called to
 give their counsel in the thing. *Luther* who had always taught, that
 the *Magistrates ought not to be resisted*, and in the times of the *An-
 nabaptist* all tumults, had written a book to that purpose, being
 one in the Consultation, and hearing the *Lawyers* declare; That it
 was permitted by the fundamentall *Laws*, sometimes to resist, and that
 now matters were brought to that very state of which the *Laws* made
 mention. *Luther* ingeniously professed that he knew not so much before.
 And because the Gospel doth not impugn nor abolish nationall *Laws*, &c
 because

because in such a time as that was; uncertain and full of feare, many things might fall out so as not only Law but conscience and necessity might put arms into their hands; Therefore he did conclude. They might lawfully enter into a league of defence, whether Caesar himself, or any other in his name should make War upon them, and presently published a booke; therein admonishing all men that they should not yeeld obedience to the Magistrates, commanding them unto that War against the league.

I know, many in the Land charge the preachers of the Kingdom, and those that have petitioned you so often for reformation in doctrine, worship and discipline, as the kindlers and fomentors of this unnaturall War; but O Lord if we have done this, if there be such iniquity in our hands, then let the enemy persecute our soules and take it: let them tread down our life upon the earth; and lay our honour in the dust. We have not desired this wofull day O Lord thou knowest it, our desire was to have obtained the establishment of religion in purity, and peace without blood, O Lord thou knowest it. *Quod si non aliter.*

But if the sinnes of England be such, and the engagements of our adversaries to their superstitious wayes be such; that there is no other way to have poperie cast out, the Church reformed, the Gospel assured to us and our posteritie then this. *Hac mercede placet: The Will of the Lord be done.* Goe you on undauntedly in that blessed worke of Reformation. Think you heare Christ speaking to you as Caesar did to his Ferry-man in a storme, *Perge contra Tempestatem forti Animo Casarem fers & fortunam Caesaris:* Beare up courageously against the storme, you carrie Caesar and Casars fortune. Think you heare Christ so saying unto you.

Pergite contra Tempestatem forti Animo Christum fertis & fortunam, Ecclesiam, gloriam Christi. Beare up courageously against the storme; you carry Christ With you, and the Church the fortune, the glory of Christ. If the tempests and floods of the ungodly rise against you, remember you have not onely the sighes and teares of Gods people for you, but Christ imbarked with you, who is able to rebuke the stormes, and command a calme. You are a Parliament of prayers and teares of Gods people for you, but Christ imbarked with you, who is able to rebuke the stormes and command a calme. You are a Parliament of prayers and teares, if ever any: And as Amb. said to Austins mother; *Non potest perire tantarum lachrimarum filius.* A Child of so many prayers and teares cannot miscarrie.

And yet as you are to be courageous, so to be cautelous. As to bee confident, so vigilant: To have a watchfull eye over, and a prudent care to suppress your adversaries. *Darius the Persian being enraged against* Herodot. in Terpsich, cap. 195.

gainst the *Athenians* by a treacherie of theirs, laid this Injunction upon one of his servants, *that alwayes as he sate at meat hee should thrice crie, Hec memento Atheniensium.* You need no such Monitor. *This fifth of November,* in its yearely revolution cries loud in your eares, *Domini memento te papistarum:* Not so much to invrage you against their persons, as against their religion. Not to say as he did there *O Jupiter, &c. Lord grant that I may be revenged on the Athenians.* Not to studie revenge upon the Papists, so much as to suppress poperie, if the one could be done without the other. What need there is of this, let a Divine that had searched into the bowells of poperie tell you. (a) *Papistrice* (saith he) *can neither stand with peace nor piety. The State therefore that would have these things, hath just cause to suppress it.*

(a) Doctor John White in his Sermon at Pauls Crosse. *Decretum fuit in Conciliis Toletanis, ut quisquis succedenti Temporum Regni fortiretur apicem, non ante conscenderet Regiam sedem quā inter Cetera Sacramenta polliceretur Nullum se nō Catholicū permissurum in suo regno degere sed armis hereticos persequeretur Ribadeneira li. i. de Principa christiano. c. 22*

But vvhat course is to be taken for the suppressing of it? *Shall we take that course for the suppressing of poperie, vvhich some of theirs prescribe for the suppressing of the truth. Decretum fuit in consilio Toletanis, &c. They made decrees in some of their counsels: That every King before he be installed should sweare among other things; That he would permit no man to live in his Kingdome, that is not a Roman Catholic; but Will pursue all Hereticks with the sword.* I know it is disputed among Divines; Whether it bee lawfull to use compulsorie meanes in matters of Religion. And no lesse among Politicians, whether it would be successfull. I shall neither take upon mee to determine those disputes, Nor direct the Wisdome of the great council of the kingdome in a course for suppressing poperie. Onely in brieve, the means to be used to this end are, *either sacred or civill: Acts of Religion, or of State,*

For religious meanes, I conceive that the re-establishment of Poperie in *Queen Maries* dayes was an act of State; and of the whole Kingdome assembled in *Parliament:* so if the State, the Parliament now assembled, would please to indict some day or dayes of solemne, Nationall, professed humiliation for that sin of the nation, (which as far as I could ever learne, was never yet done) it might be a happie meanes to expiate that sin, and to purge the land from that bloud of Martyrs, which it yet groans under, and would blessedly prepare the heart of the nation for a more thorow perfect Reformation. We observe it in particlar persons that if they slide out of profane and finfull wayes, into waies of more refinednesse without any evidence of a sincere and proportionable Humiliation: that Reformation seldome proves lasting or saving. I know not why the same may not be verified in Nationall Reformations. And among other things which possibly might be causes why the wrath of the Lord was not

removed

removed from *Jerusalem*, notwithstanding *Josiah*s so glorious Reformation, this may be one, because the land was never humbled for the Idolatries or Bloud-sheds of *Manasses*, but looked upon the reformation as sufficient without humiliation, which verily hath been *Englands* course to this day: we have blessed our selves in a kind of Reformation: But never took to heart the Idolatrous and bloody Lawes enacted by our fore-fathers to be humbled for them.

Next to this, as a second meanes for the suppressing of Poperie, I would subjoyne the casting out from among us of all appearances of Poperie; everie thing that looks like *Rome*, everie thing of which the Papists may say, This you borrowed from us. True it is the *Israelites* by God expresse commandement, borrowed of the *Egyptians*, Jewels of silver, and Jewels of Gold, but when they imployed thole *Egyptian* Jewels to *Egyptian* worship, and turned their *Egyptian* gold into an *Egyptian* God, you know what followed. I condemne not everie thing received from *Rome*, as simply evill: But certainly as long as the Papists see any such thing among us in our publike worship: They will but scorne us and our Religion as imperfect and unable to furnish us in the service of our God without being beholden unto them.

The third meanes is; to ridd the Church of scandalous Ministers, that, what by their corrupt doctrine, what by their abominable lives, have exceedingly hardned the papists against our Religion and strengthened them in their owne.

Fourthly, by complying as neare as possible may be with other reformed Churches in all things. The resolution you have put on for uniting with the Church of *Scotland* is one of the blessed st things for the utter subversion of popery that hath been since the first Reformation.

And lastly, plant a faithfull, painfull and powerfull Ministry through the Kingdome. And give maintenance and encouragement answerable. But O Lord, in such a corrupt State of Clergie and Universities, where shall we finde faithfull men to plant the Nation with? The harvest is great the labourers few, O pray see the Lord of the Vineyard to send forth labourers into his harvest. To give the word, that great may be the multitude of them that preach it.

As for Civill meanes of rooting out Popery, I shall wholly leave them to the Councell of the State.

Only one thing more let me adde, which I cannot without sin forbear.

If ever you would root Popery out of *England* with the utmost of your vigour prosecute the affaires of *Ireland*. If Popery prevaille

vaille to the suppressing of the true Religion there : Do not think you can prevaile to suppress popery here. I know your Domestick affaires are great, your occasions of expences vast ; yet I remember what the Historian saith of the Roman State. There was nothing did more evidence the greatnesse of their spirits, then that as such a time, as Hanniball was even Adportus. Their treasure exhausted by long warres. Their Armies routed diverse times, the State at the lowest ebbe that ever it was in : Yet even then ; when a mighty warre lay upon their backs, they did not remit the care of any affaires, though never so remote from them. And nothing did more make Hannibal despaire of taking Rome ; then that he heard, supplies of Souldiers were sent out of the Cisse into Spaine, even then, when he with his whole Army lay before their Walls. I know not whether any thing would more please God or procure a blessing upon your affaires at home, I am sure scarce any thing would more daunt your adversaries at home and abroad, then to see you at such a time as this, sending supplies into Ireland.

Liv. l. 22. c. 35.

Exhortation to the people.

And you my brethren the rest of you that stand before the Lord this day. Withdraw not your assistance from the honourable houses of Parliament, in that or any other worke so just, Honourable and pious. You see they meete with opposition from their adversaries ; impossible it is, it should be otherwise. Oh let them not meet with discouragement from their friends, from their brethren. No question it was worse to Nehemiah to heare Judah say, The strength of the bearers of burdens is decayed and there is so much rubbish, we cannot build the wall : Then it was to heare the adversaries say, We will come upon them and they shall neither know nor see till we are in the midst of them and slay them, and cause the worke to cease. That which the adversaries said was no more then he looked for. But this of Judah was unexpected. O let not London say, let not England say, The strength of the bearers of burdens is decayed. The expences of the Irish warre and of the English affaires are such a burden, we can beare no longer, our strength is decayed : we cannot build the wall : the work must cease. I know your burdens this way have been great, and in this City farre greater then in other places of the Kingdome, and are like to continue still. For though I hope it is not in the purposes of God to destroy England, nor to destroy London, yet I have thought sometimes : The purpose and intent of God hath been to humble, and attenuate London, and England. For Englands long continued peace, had abundantly increased Englands wealth, and the abundant increase of Englands wealth had proportionably increased Englands pride. The age before us knew not that excesse of bravery

in clothes and utensils that we were grown unto. And the generation growing up, was like to exceed us in both. God saw us labour so dangerously of a glory as his wisdom and love iudged it needfull to abate and exhaust our fullnesse at least so much as is superfluous, and not matter of subsistence, but matter of pride unto us, which if we can willingly and chearfully resign up to the disposall of God, we may possible thereby obtain and secure our lives, Law, Religion, the things that are, or should be dearest to us. But if we hugg our wealth, when God would have us let it go, take heed we lose not that and all the rest. Methinks I read it in the foot-steps of God towards England. God hath said, I will abate the wealth and pride of England. Me thinks the succession of these three wars vvithin these few years (which comes not without the speciall providence of that God who rules in the Kingdoms of men) the expences of all which must lye upon England, speaks it, That the purpose of God is to abate the pride and wealth of England. And me thinks we should say as *Mephibosheth* did, *2 Sam. 19 30.* Yea let him take all, for as much as my Lord the King is returned again in peace to his own house: might vve but see our Sovereign Lord the King brought in peace again to his own house, and to his houses of Parliament. Might we but see the King of Kings upon his holy hill of Zion, Christ in his beauty, on his Throne, the Church reformed, truth and peace established: let him take all.

I perswade my selfe everie honest heart that is loyall to God, to the King, to the publike weale vvould vvillingly speake it and seale it, did not our adversaries by their craftie insinuations indeavour to divide as much between the Parliament and people as they have done between the King and Parliament. That would faine perswade the people of this Nation, with the Ape in the Embleme, to cut in sunder the arme of the tree whereon they sit, and plunge themselves into a gulph and sea of miserie.

To this purpose, as they have told his Majestie, so now they tell the people: that the Parliament will alter Religion. A charge like that of *Rabshakeb* against *Hezekiah* and as true; when he would perswade the people God would not helpe them, because *Hezekiah* had altered Religion, *Isaia 36 7.* If thou say to me, We trust in the Lord our God; is it not he whose Altars and high places *Hezekiah* hath taken away, and said to *Judah* and *Ierusalem* you shall worship before this Altar? Truth is, This is all the alteration of Religion, the Parliament hath made: They have taken away the high places and Altars that they have done, and intended to proceed, to command all worship to be according to the rule of Gods word. To say to England, you shall worship according to this rule, and this is the great crime of altering Religion. My brethren be not deceived, as in naturall so in civill and morall things there is a double alteration. There is a perfective alteration, and there is a corruptive alteration. To alter Religion so as to corrupt Religion; was the plot and work of the popish Prelates and their faction. To alter their alterations, to
Alteratio Perfectiva. Corruptiva. anti-

antiquate their innovations, to reduce Religion to it's pure originall perfection (which cannot be done without alteration of some thing introduced) that was the purpose and work of the Parliament, and for this it is *our adversaries cry against them, they will alter Religion.*

I but then the Parliament will alter the government of the Kingdom. Yes Just like as they altered Religion. As in religion such alterations as tend at *perfectionem* are not to be condemned. So likewise in pollicy and civill government *Plato* tells us, that in all common-wealths upon iust grounds there must be some changes. And that States-men therein must behave themselves like skilfull Musicians, *Qui artem Musices non mutant, sed Musices modum.*

But they do things without His Maiesties consent. I that is our grief and *our adversaries triumph*, That our adversaries have so far prevailed upon the heart of our Sovereign, as to perswade him to with-draw first his presence, then his assent from the great Councell of his Kingdom. And thereby force them, either to do things without the consent of our Sovereign, or else do nothing, but sit still, and expect their own and the Kingdoms ruine. And in such a case is it so high a crime to determine things necessary for the safetie of King and Kingdom, without consent of his Maiestie when it cannot be obtained? I have read that the *Persian Monarches* were wont to call the Peers, and Presidents of their Provinces to councell; For every one of them had a

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plate or tile of gold to stand upon in the Councel-house, and if he gave councell that the King thought well of, the plate of gold was given him for a reward, but if he delivered anie thing contrary to the Kings mind, *Flagris cedebatur.* And one writes that *Xerxes*, in his expedition against Greece called his Princes together, and spake to them to this purpose; Least, saith he, I should seem to follow only my own counsell, I have assembled you, and now do you remember; that it becomes you rather to obey, then advise: Our adversaries would fain have it so with the Peers and Parliament of *England*, and have a long time bin labouring to perswade His Maiestie it ought so to be, and would make the like impression upon the people now. But you my Brethren beware of their insinuations and knovv, That they that divide between His Maiesty & Parliament, or between Parliament and People, are the greatest enemies of King, people, and Parliament. This is the first time that ever loyalty to the King was set in opposition to the fidelity to the Parliament: The first time that ever it was thought possible to draw the english Nation to desert their Parliament, under the Notion of adhering to their King: O let not this age bear the date of such infamy: Did ever Parliament do more for the Laws, and liberties of the Nation with more danger and detriment to themselves? And will you when they have need of you leave them: well here is our comfort, God hath not left, God will not leave his cause, his work, his people, 1 King. 8. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us; that he may encline our hearts unto him to walk in all his wayes, and to keep his commandements and his statutes, and his Judgements. He, even he maintain the cause of his servants, and of his people Israel at all times, as the Matter shall require, that all the people of the earth may know the Lord is God, and that there is none else.

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